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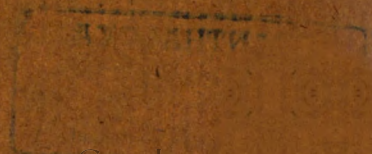
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There and There in South India.



THE BISHOP OF DORNAKAL AND HIS FAMILY.

Huggens, A W B.

HERE AND THERE IN SOUTH INDIA

Forty-six Illustrations
and three Maps.



PUBLISHED BY THE
Society for the Propagation of the Gospel in Foreign Parts,
15 TUFTON STREET, WESTMINSTER, S.W.

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PREFACE.



THE gratitude of the Society is due to the writer, the Rev. A. W. B. Higgins, who was for many years a Member of the Indian Civil Service, and has an intimate acquaintance with the life of the peoples of South India and with the missionary work of which this book treats. Its special object is to present in a popular form the outstanding features of the missionary work which is being supported by the S.P.G. in South India. The author desires specially to acknowledge his indebtedness to the books, entitled "South Indian Missions," by the Rev. J. A. Sharrock, and "Christian Missions in the Telugu Country," by the Rev. G. Hibbert-Ware. These books should be read by all who wish to make a more complete study of the subject.



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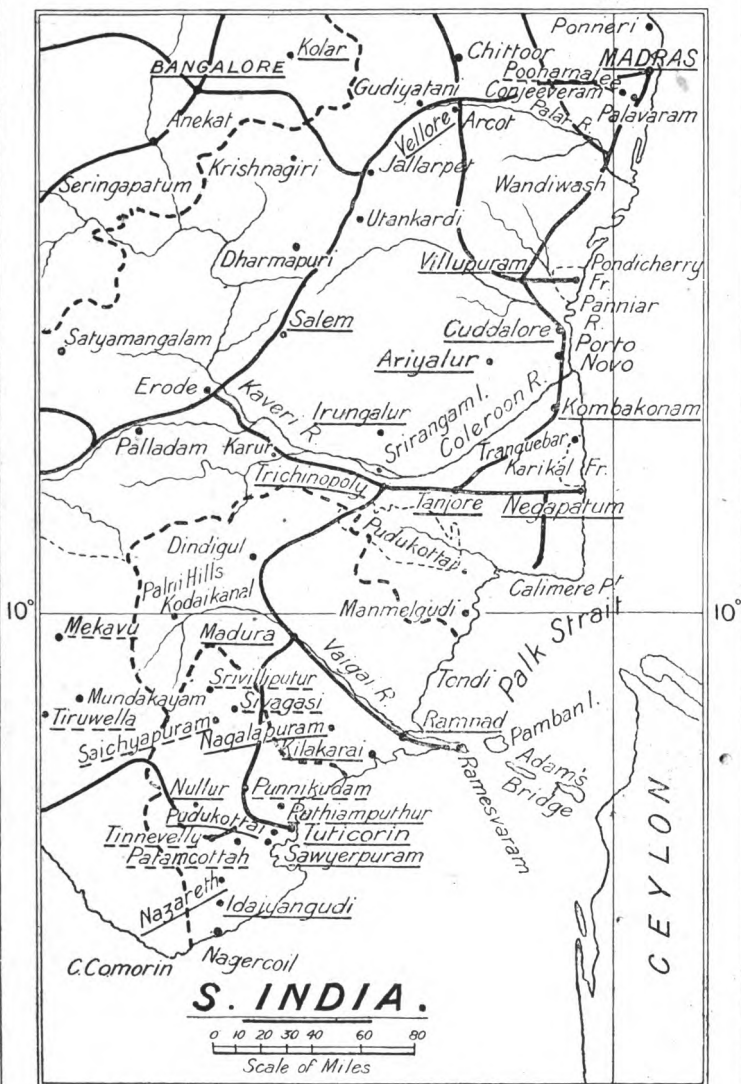
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CHAPTER I.

THE COUNTRY AND THE PEOPLE.

SOUTH INDIA is a general name for the large area of country which extends from Ganjam, on the coast of the Bay of Bengal, to Cape Comorin, the extreme south point of India, and stretches across to Canara on the west coast. It comprises the British districts, about thirty in number, which make up the Madras Presidency, and also three large States—Hyderabad, Mysore, and Travancore—which are ruled by Indian princes under British control. Roughly speaking it is 900 miles from north to south and 450 miles from east to west.

Large areas in South India are mountainous, the principal hill ranges being the Eastern and the Western Ghâts. The largest rivers are the Godâveri and Kistna in the north and the Kaveri in the south. In a hot country like South India irrigation is of great value for the crops, though many of the most valuable crops are grown in the open plains where there is no irrigation; and both in ancient and modern times much has been done to utilize the water of all rivers, streams, and wells for this purpose. South India depends for its prosperity upon its crops, and the bulk of the people live in villages and are employed in agriculture. In such a country the failure of rain in any year is a terrible disaster, and has, in the past, frequently led to famine and great loss of life of men and cattle. The British Government has profited by experience. By means of improved irrigation works, by the extension of railways

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for the easy movement of grain into famine-stricken areas, and by providing work for labourers who are unable to earn wages in the fields it is now able to ward off the

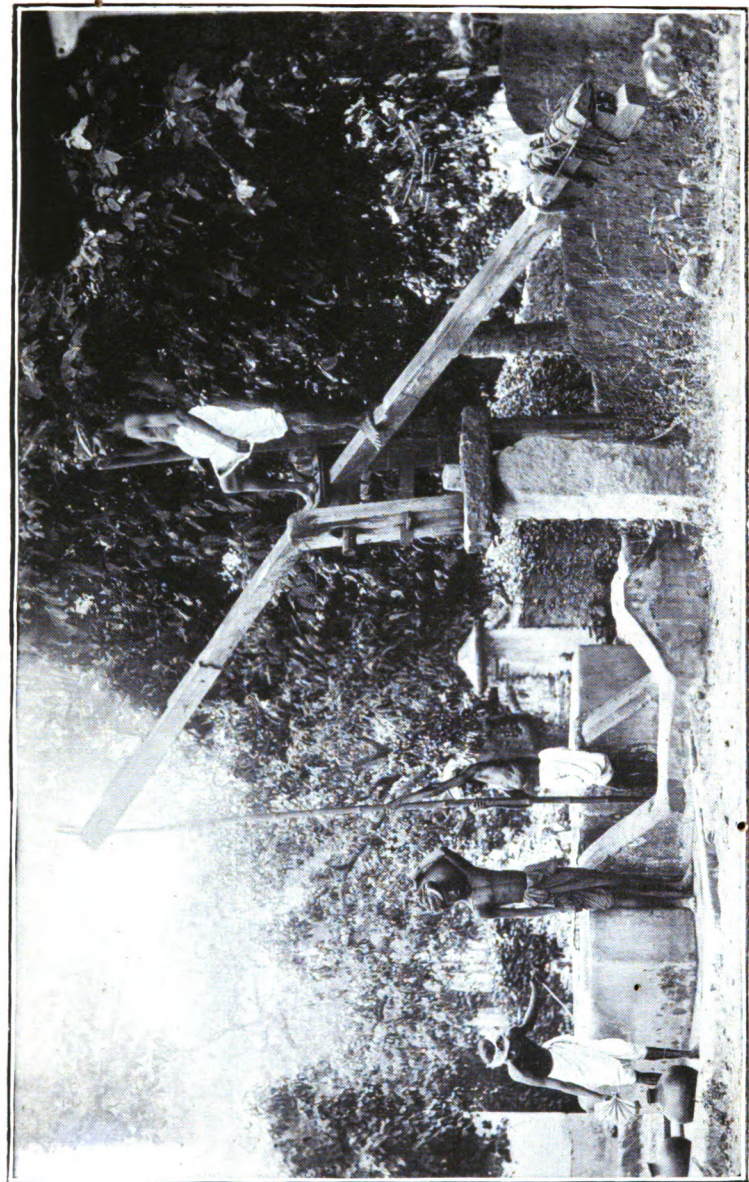


A CORNFIELD IN THE TELUGU COUNTRY.

worst consequences of failure of rain. The crop which is most frequently grown is rice or paddy. It is paddy before the husk of the grain is removed by hammering with a pestle in a mortar; after that process

it becomes rice. This crop requires very thorough and regular watering—indeed, it grows best when water stands around it. In some parts of South India sugar-cane is one of the crops which require much water, and plantains (bananas) is another. Water is obtained from the big rivers by building a large dam and taking off channels just above the dam into the country on each side. Similarly streams have banks thrown across them which form reservoirs, out of which water is conveyed to the crops through sluices. Water is raised from wells by means of a leather bucket attached to a rope running over a wheel at the side of the well, the rope being drawn up by a pair of bullocks. Another plan is to raise water by means of a great wooden lever, with a bucket at one end and a weight at the other, the lever being kept in motion by men who walk up and down upon it. The most modern plan is to raise water by a pump driven by an oil engine. Many crops, such as cholum (a kind of maize) and cotton, are grown on land which cannot be irrigated, and depend entirely on the rain, like most of our crops in England. The irrigation of crops and the necessary ploughing and manuring, planting or sowing, weeding and reaping occupy a great many men and a good number of women in South India. Wages are low, often only a few pence or some grain for a day's work. The farmers usually have very much smaller holdings than farmers in England. Some of them are fairly well to do, but the majority work with their labourers.

In an Indian village there are usually, besides the farmers and labourers, some men who own herds of cattle, sheep, and goats which they graze on the waste lands or in the woodlands in the neighbourhood. Each village has also its families of blacksmiths, carpenters, workers in silver and gold ornaments, which are much in



WORKING A PICOTTA (WATER-LIFT) AT NAZARETH,

request to adorn the women on festive occasions, and weavers, who make cotton cloth for all those who cannot afford more expensive garments; sellers of grain and vegetables, and other necessities of life; potters, who make and bake the earthen vessels which are used for carrying water and for cooking; and leather workers, who make sandals and leather buckets for the irrigation wells. In some villages there is a dyeing factory, or a kiln for making glass bangles. Each village has a temple or several temples, to which are attached Brahmin priests and attendants, or other smaller places of worship with ministers who are not Brahmins. Finally, each village has a headman, who collects Government taxes and acts in a small way as criminal and civil judge; an accountant, who keeps registers of lands and of the rent due on them to Government (for the Government is the landlord in a great part of South India), and village servants, who work under the headman and accountant and are watchmen and messengers. For the women the chief meeting-place is the village well. Men often congregate on a raised platform, under a shady tree, somewhere in the centre of the village. Many large villages have regular weekly markets, to which the neighbouring villagers come in great numbers to buy and to sell fruit and fowls, grain and salt, cotton cloths and bangles, and all manner of things, and to exchange local news.

In the towns the arrangements are not so primitive. Perhaps there is a railway station, with a number of people employed to look after it; there may be a municipal council, which takes care of streets, lighting, and sanitation; also there may be a local magistrate's court or a civil court, or even the court of one of the higher officers of the district, English or Indian. But speaking generally, the great majority of people in

South India live in villages, and it is with village people that our missionaries have to deal when they try to make the Gospel of Jesus Christ known in this great country.

The people of South India are for the most part of one stock, the Dravidian, but with them there are mingled a considerable proportion of the fair-skinned Aryan race



THE POTTER'S WHEEL: MAKING POTS.

which came from the north, and a still larger proportion of people whose ancestors were, perhaps, settled in the country before even the Dravidians arrived, and who are counted as outcastes.* These outcaste people do all the hard and dirty work in the fields and act as village servants,

* In the hill ranges there are several tribes, small in numbers, but of great antiquity. They are mentioned here lest their existence should be forgotten. So far S.P.G. Missions have not touched them, but the C.M.S. works among those (Todas and Badagas) who live on the Nilgiri Hills.

cobblers, scavengers, and drummers; but, as we shall see, they have in many instances risen superior to their surroundings, for they have become Christians. Among these outcaste people, and among the Shanars of Tinnevely, Christianity has taken firm root. Its influence



A MALA'S HOUSE, KURNOOL DISTRICT.

is spreading slowly but surely among the remainder of the population, usually called the higher castes, but it is extraordinarily difficult for these latter to face the ordeal of declaring themselves to be followers of Jesus Christ.

The people whom we have mentioned so far are Hindus—that is, they profess to follow (or their ancestors

professed to follow) that many-sided religion which goes by the name of Hinduism. In South India there are also, besides the Hindus, a small proportion of Mohammedans scattered all over the country; and, in the towns, and on the railways, mines, and plantations there are a number of

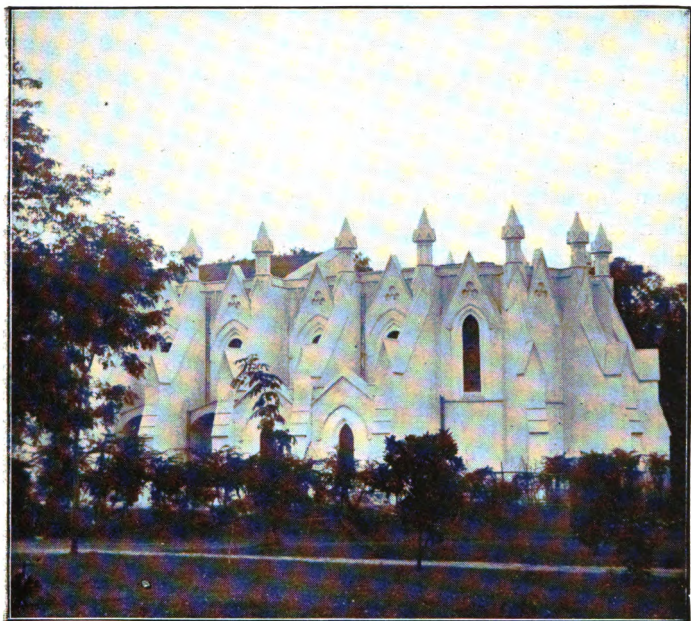


A STONECUTTER'S CART DRAWN BY BUFFALOES, KURNOOL.

Europeans and Anglo-Indians (Christian people of mixed European and Indian descent).

The task set before the Church in South India is to win for Christ both those who are willing to be taught and to be baptized, like the outcastes and Shanars, and those who are as yet generally unwilling, like the high caste Hindus and the Mohammedans, and to build up in the faith the

Indian Christians and the Europeans and Anglo-Indians. This last part of the Church's work is quite as important as the other two parts, for in a country like India it is, above all things, necessary that those who already profess to be Christians should show their faith by their lives and



CHURCH OF THE GOOD SHEPHERD, SULLIVAN'S GARDENS, MADRAS.

stand forth as bright examples before those among whom they dwell.

As evidence of the work which is being done in South India by the Church of England and other Christian bodies, we may point to the results of the last census (1911). The

figures show an increase in ten years among those who returned themselves as Christians from 1,038,854 to 2,345,475 or 126 per cent. In all India together the increase in the Christian population was 33 per cent. This means that in most other Provinces the growth was at a much smaller rate than in the south. But while the Christian population was increasing 33 per cent. the general growth of population, Christian and non-Christian together, was only 7 per cent. In fairness to the work of other denominations, it must be admitted that, whatever be the increase of Anglican Christians in the south, Anglican Christians in India, as a whole, show a smaller percentage of increase than any other body of Christians except one. This fact is a call to Church people to do their utmost to support the work of the Church in India.

CHAPTER II.

THE S.P.G. IN SOUTH INDIA.

THIS little book is not intended to be a history of South India; it is not even meant to be a history of the growth of Christianity in the country. It is limited by its title to a description of some of the work which is being done at the present time in South India by the S.P.G. (Society for the Propagation of the Gospel in Foreign Parts). That work is of great importance and is growing, but it must not be forgotten that, side by side with the S.P.G., our other great Church of England Society, the C.M.S. (Church Missionary Society), is labouring both in the south and in the north of South India, and that in various parts of the country the Roman Catholics, the London Missionary Society, the Presbyterians, the American Board of Missions, and the Baptists have done, and are doing, a great work. The Roman Catholic Mission is strongest in Tinnevely; the London Missionary Society in the districts of Cuddapah, Anantapur, and Bellary; the Presbyterians in the city of Madras; the American Board of Missions in Madura; and the Baptists in the Telugu country. The Travancore State has its own missionary Bishop, supported by the C.M.S., for Anglican Christians, and a considerable number of its inhabitants belong to the old Syrian Church (in three sections), which has existed there for many centuries. The eastern part of the Hyderabad State has lately (1912) been assigned to the missionary Bishop of Dornakal, the Right Rev. V. S. Azariah, the first Indian Christian to be

made a Bishop. The rest of South India is for the most part under the jurisdiction of the Bishop of Madras; but the two southern districts have for nearly twenty years had a Bishop of their own, the Bishop of Tinnevely and Madura. It is in the Dioceses of Madras and of Tinnevely and Madura that the S.P.G. has its chief work.

In 1825, when South India was in the See of Calcutta, the S.P.G. took over from the S.P.C.K. (Society for the Promotion of Christian Knowledge) the Missions which that Society had been carrying on with the aid of Lutheran missionaries for 100 years; there were then 8,352 Christians, 6 missionaries (some of them very old men), 141 Indian teachers, and 1,200 school children. We shall see what the present numbers are as we take each part of the country into consideration in the following chapters. The Bishops of Madras, under whom the S.P.G. has done its work, have been Bishops Corrie (1835), Spencer (1837), Dealtry (1849), Gell (1861), and Whitehead (1899); while in Tinnevely and Madura there have been Bishop Morley (1896) and Bishop Williams (1905). The S.P.G. is not the master of the bishops in India—it is rather their servant. It does its best to provide money which the bishops may use for building up in that country a branch of the Holy Catholic Church, and providing clergymen, masters and mistresses of schools and colleges, and medical and women missionaries for the furtherance of that great undertaking. The S.P.G. leaves the bishops free to carry on the work on their own lines, with the help of diocesan committees; but naturally it expects to receive accounts for the money supplied and information which will enable its supporters to understand the policy which the bishops are pursuing. By degrees, but rather slowly, the S.P.G. Missions are becoming self-supporting. It is being realized that if any great advance is to be made, that



THE STAFF, S. PAUL'S SCHOOL, VEPERY, MADRAS.

advance must be the outcome of work done and paid for by Indian Christians themselves. For the accomplishment of this object it seems necessary that English missionaries should gradually cease to control, though, for some time to come, they must be the guides and helpers of the Indian Church, and that the responsibility for the building up and extension of that Church should by degrees be handed over to councils, consisting of Indian clergy and laity, working under the supervision of the bishops. This is a policy which the S.P.G. has accepted, and which is being brought into force in South India. Some parts of the country are already fit for it, but in others the Christian Indians are, as yet, not sufficiently advanced in knowledge, in wealth, and in power of self-government to make such a system possible for many years to come.

An attempt is being made to establish a Diocesan Synod for the control of the whole work of the Church in South India, both Indian and European.

We would ask our readers to forward by their prayers the formation of a stable branch of the Holy Catholic Church, both in the south and in all the great country of India, and to assist the S.P.G. to send money and men and women for the help of the bishops.

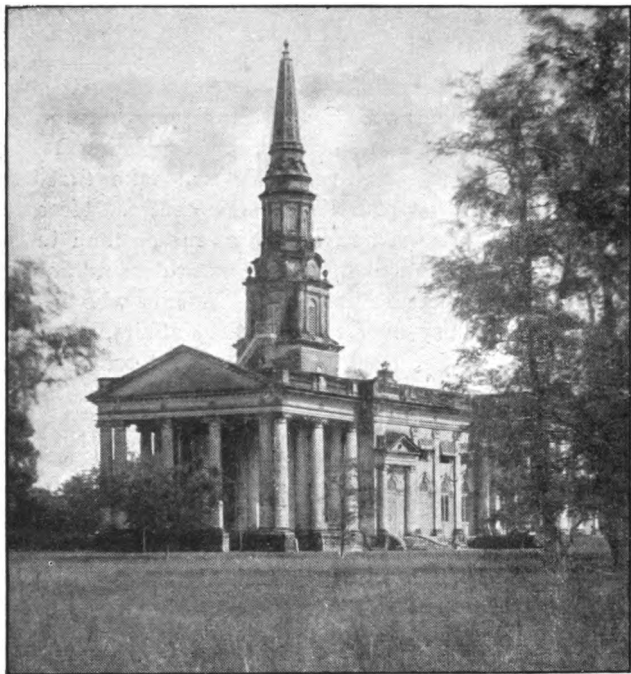
CHAPTER III.

THE S.P.G. IN THE CENTRAL DISTRICTS.

IN endeavouring to describe the present condition of the S.P.G. Missions in South India, it seems well to deal with those Missions in sections, corresponding to the various parts of the country. We will take first that part of the country which lies in the centre. Here the work is for the most part in the towns rather than in the villages, and because it is in the towns, it does not, on the whole, make very great progress. Indians who live in towns are more busy over their worldly affairs, and seem to have less time to spare for thought about religion than village folk. Those who have to do with trade and with legal affairs, like townspeople, are also naturally less inclined to be religious than those whose chief concern is with their crops and cattle. A total of 6,300 Indian Christians does not seem large for the thirteen S.P.G. Mission stations which form the section which we are considering, specially when we remember that this section contains the city of Madras, and extends from Cuddalore in the south to Secunderabad in the north and to Calicut in the west. It is something, at all events, that the Church is represented in all these places by clergy and by congregations.

The principal churches in the city of Madras are those which are the property of Government and are served by its chaplains. They are S. George's Cathedral, S. Mary's Church in the Fort, and S. Matthias' in Vepery. The

worshippers there are Europeans (civilians and soldiers) and Anglo-Indians. The S.P.G. has five churches for Indian Christians, the largest being S. Paul's, Vepery, with a congregation of 1,086, of whom 577 are communicants. The clergy at all these five churches are Indians.



S. GEORGE'S CATHEDRAL, MADRAS.

One of the most important S.P.G. institutions in the diocese is the Theological College at Sullivan's Gardens in Madras. Here those Indian Christians who are to become deacons and priests live and are trained for their work.

They are required to pass examinations similar to those required of their brethren in England. It is to these men that we must look in a very large degree for the building up of the Church in the Tamil districts of South India.

At the S.P.G. High School for Boys in Vepery, which is in charge of two English missionaries, there are 748 pupils, of whom 319 are Christians. The school has

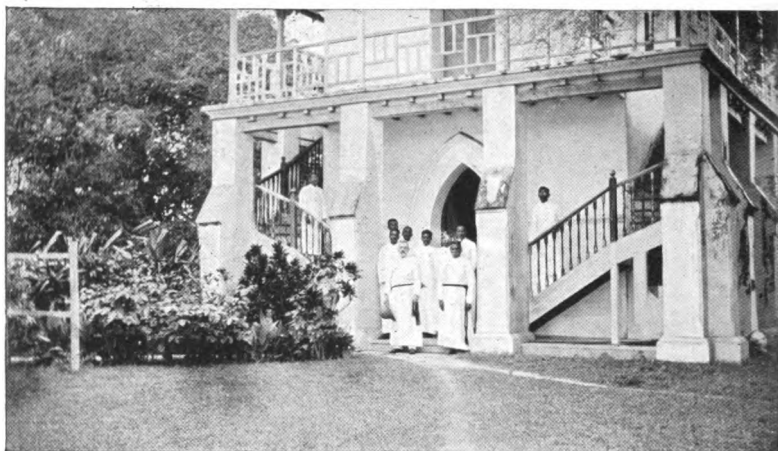


A WET DAY IN MADRAS.

made excellent progress in late years. It has earned special commendation for being the first large school in Madras* to introduce manual instruction throughout the school and for the general tone of the boys.

For girls there has been established in Madras the S. Ebba's High School. The importance of educating girls has been long recognized by missionary societies. It

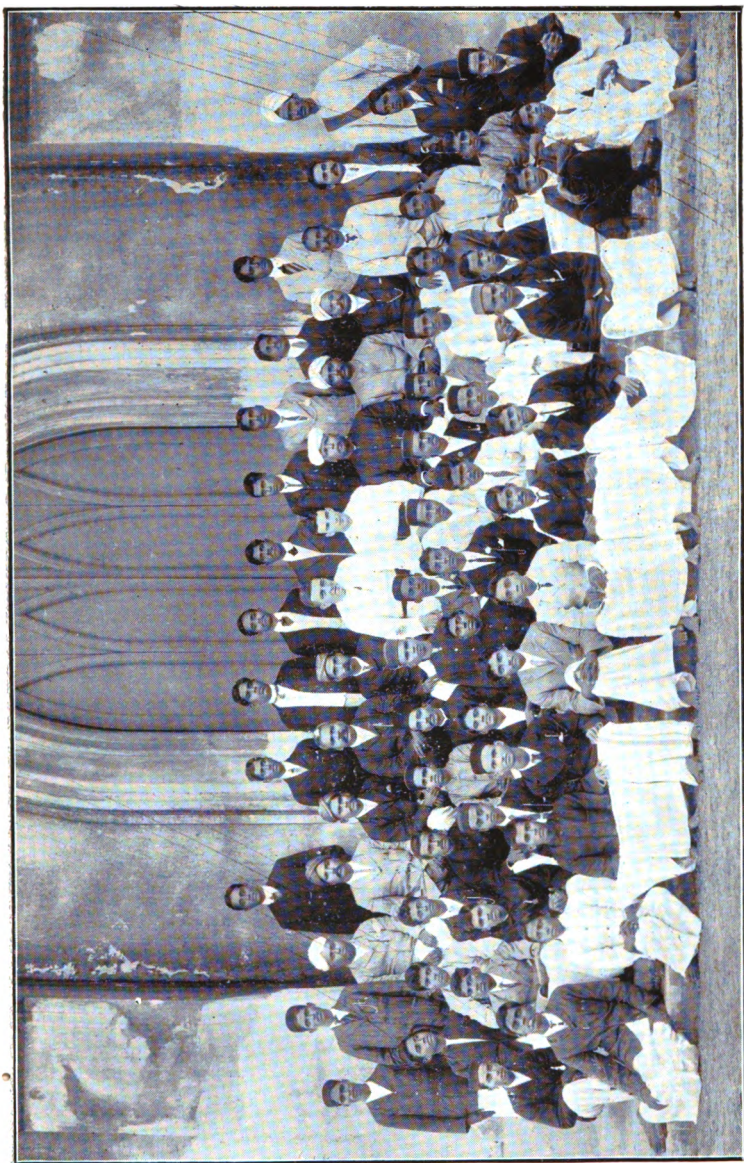
is obviously quite necessary that, if Christianity is to become indigenous in India (or in any other country), the mothers of each generation must be so well taught as to be able to pass on Christian principles to their children; and the influence of highly educated women is as powerful in India as elsewhere. These considerations are an excuse for the following detailed but very interesting description of S. Ebba's School, taken from *The Mission Field* of 1913, page 285 :—



THE S.P.G. THEOLOGICAL COLLEGE, MADRAS.

“S. Ebba's High School is primarily a boarding school for daughters of communicant members of the Anglican Church in India, though there are thirty day children, and of them a few are Hindus. The majority of the pupils are Tamil by race and speak the exceedingly difficult Tamil language, but a few are Telugu.

“The present building accommodates about sixty-five boarders, who study in the class-room on the ground floor



SCHOLARS AT S. PAUL'S SCHOOL, VEPERY, MADRAS.

and sleep in dormitories above. A part of the upper storey is utilized by the three Englishwomen who superintend the work of the school. Two devote themselves mainly to the educational work, and are aided by an Indian resident staff consisting entirely of Christian teachers and supplemented by two or three visiting masters. The third English worker, with the Indian matron, directs the domestic life of the school. Around the school building is a large and pretty compound, affording space for badminton, school gardening, and other forms of amusement. It contains besides a large pond or 'tank,' an unfailing source of material for nature study, a sick-room to which the children are despatched for minor ailments (serious cases are sent to an adjacent Mission hospital), and last, but not least, the picturesque prayer-house, with its thatched roof and sand-strewn mud floor. This little building is always quiet, and girls and teachers resort to it at their pleasure for prayer and Bible study; mid-day intercessions in English and a private prayer meeting in the vernacular are also held there. About five minutes' walk away is the parish church, wholly Indian in its administration and organization, and there the school goes daily for morning service, and twice each Sunday.

"Scripture is taught daily in the half-hour preceding the regular school hours, and on Sunday opportunity is given to elder girls to learn the art of teaching their juniors. There is a branch of the King's Messengers in the school, to which the majority of the girls belong. It is organized by a committee of senior girls, who arrange meetings and work parties every week, and give garments and pocket-money to a poorer Mission school.

"The scheme of study followed in the school is that prescribed and sanctioned by the Education Department of the Madras Government. The school is inspected annually

by the Department. The main subjects taught are Tamil, English, mathematics, history (Indian and English), geography, natural science, domestic economy, needlework, drawing, drill, and singing. In the lower classes lessons are given in Tamil, but the children begin to learn English almost at once, and in the upper forms all subjects are taught in English.



S. EBBA'S SCHOOL, MADRAS.

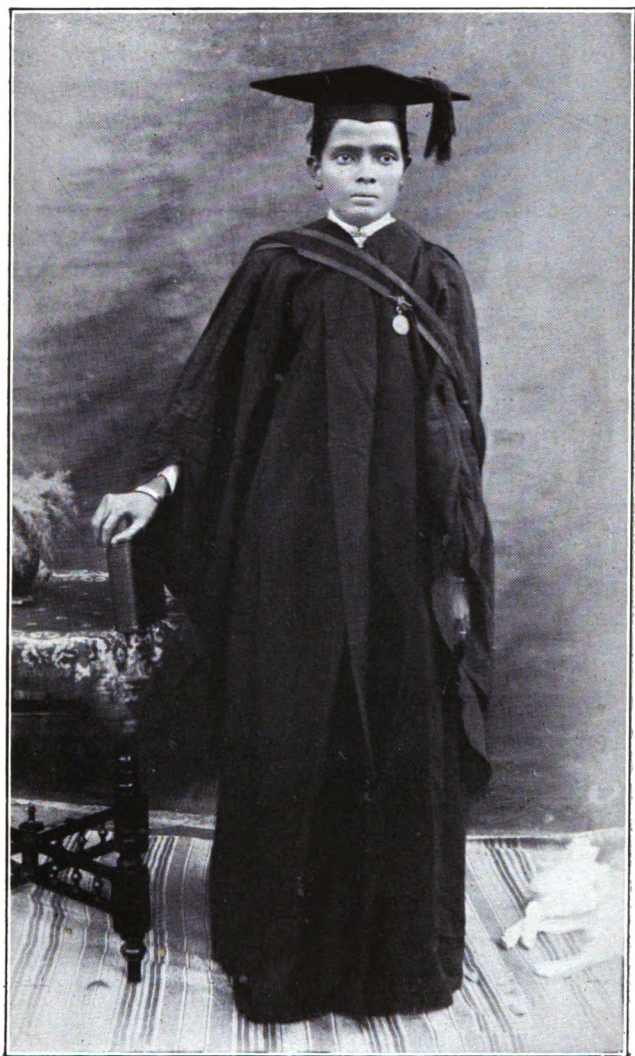
“The aim of the school, as has been shown, is to bring out all that is best in the minds and characters of the girls. They are by nature docile, eager to learn, quick to respond, appreciative of care and affection, and full of fun. Their dancing brown eyes, their lithe and graceful figures in the

becoming Indian dress, their free, easy movements, and simple enjoyment of life are all very attractive. But a sense of honour as we understand it, a power of initiative, and a sense of duty resulting in reliability are apt to be latent and undeveloped. It is these qualities which by dint of careful training from the bottom of the school upwards,



THE LACE HANDKERCHIEF WHICH WAS DESIGNED AND MADE
IN RAMNAD LACE SCHOOL AND PRESENTED TO HER MAJESTY
THE QUEEN-EMPRESS.

by sympathetic discipline, and most of all by the power of prayer, the workers of S. Ebba's are trying to call forth from the depths of the Indian nature, where undoubtedly they lie dormant and potential. It is encouraging to watch



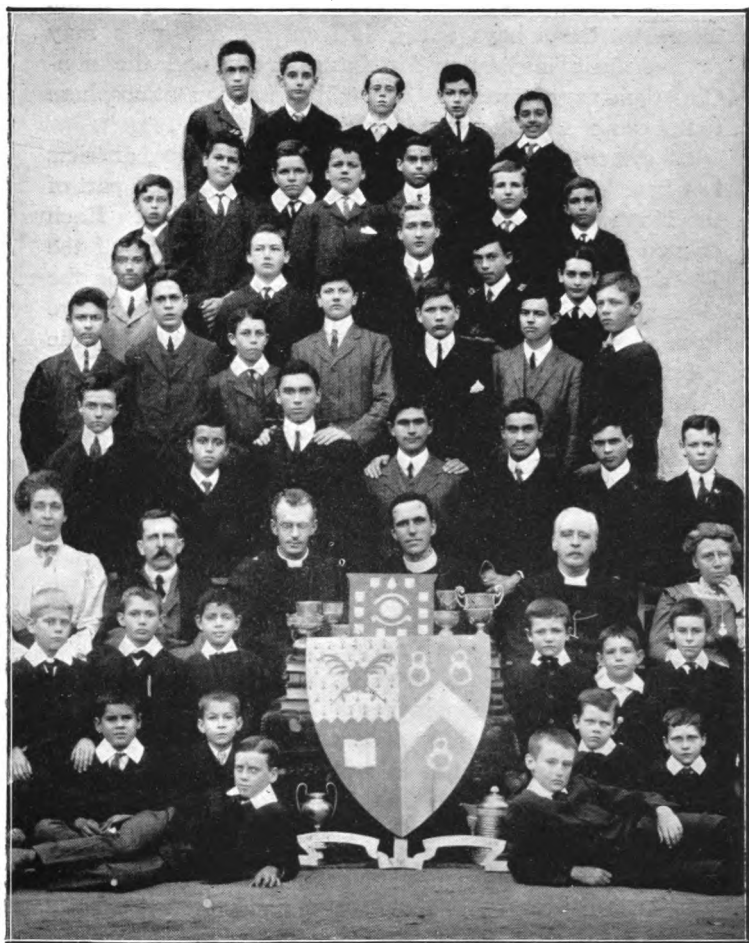
AN INDIAN CHRISTIAN GIRL GRADUATE.
(The late Cetsia Gnanam).

the gradual change of many a sly, irresponsible youngster into an honourable public-spirited prefect, fighting temptation in another shape—the self-consciousness and conceit which beset a youthful leader.

“Those who pass satisfactorily through the sixth form may go on to the University for higher qualifications as teachers or for entering the medical profession, or they may train at once as junior teachers. Others who are not fitted for the professions make useful nurses in Mission hospitals. A few, whose gifts lie more in their fingers than in their heads, have been sent to learn lace-making at Ramnad, under the kind and able tutelage of Mrs. Limbrick. Others, again, marry as soon as their school course is over. All leave school with the knowledge borne in upon them, not only by reiterated teaching but by the very atmosphere of the place and life, that with them lies the task of holding out the right hand to the heathen around, that theirs is the high vocation to reveal Christ in their lives and characters.

“The value of the school is appreciated by the Government. Reports testify efficiency, but the educational work is cramped by lack of numbers. The forms in many cases are not large enough to inspire that important factor of education—a ‘form feeling.’ It is also appreciated by the Indian Christian community, who apply for more admissions than can be granted, owing to limited space.”

Within the native State of Mysore is the large town of Bangalore, a British possession. It is on a plateau 3,000 feet above the sea and has a splendid climate, well suited for Europeans and Anglo-Indians. The Bishop Cotton's Schools in Bangalore, chiefly intended for European and Anglo-Indian boys and girls, have been greatly improved and enlarged. These schools now belong to the S.P.G. and are managed by the Bangalore Brotherhood.



SOME OF THE BOYS AT BISHOP COTTON'S SCHOOL, BANGALORE.

Such schools as these are of the greatest possible value. There Christian boys and girls from far and wide may receive their inspiration for future work, and the non-Christians may learn in a thoroughly Christian atmosphere the power of the Christian ideals.

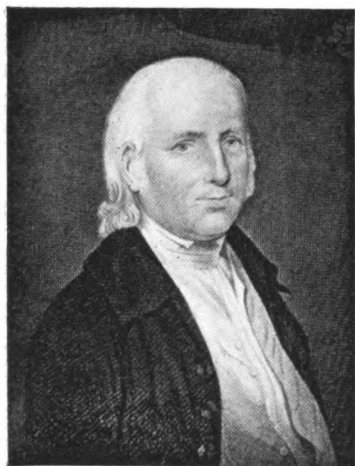
A system of Church councils for pastorates and districts has been extended to four S.P.G. districts in the part of the Madras Diocese to which this chapter refers. Each council has well defined duties, and representatives of the District Councils, laity as well as clergy, have seats on the Central S.P.G. Council. To this Central Council there have been assigned some of the powers hitherto exercised by the S.P.G. Diocesan Committee, and the influence of the Central Council is likely to increase. The block grant made by the S.P.G. (which will gradually be withdrawn as the Indian Church becomes able to support itself) is divided by the Central Council among the districts, and by the district councils among the pastorates, and it is becoming understood that each pastorate, which is the unit, must more and more depend for its support upon its own efforts. Except the Bishop, who is the Chairman of the Central Council, and the Treasurer, all the other members, numbering about twenty, are elected, and there is only one English missionary among them. Thus there has been a real advance towards independence on constitutional lines. The Diocesan Committee is still the chief agency of the Society in South India, and its Secretary informs the Committee in England of all that is going on.

CHAPTER IV.

THE S.P.G. IN TANJORE AND TRICHINOPOLY.

IN the section which we have just left there are four distinct languages—Telugu to the north of Madras, with a mixture of Urdu in Hyderabad; Canarese in Mysore; Malayalam in Calicut, and Tamil to the west and south of Madras. We come now to a section in which the language is wholly Tamil. It has twelve clergy supported by the S.P.G., working in 137 towns or villages, and about 5,800 Indian Christians. The most important Mission stations are Tanjore and Trichinopoly. The Mission at Tanjore has since 1873 been superintended by a most devoted missionary, the Rev. W. H. Blake. It is famous because of its connection with the labours of one whose name is well known in all the Tamil country, the Rev. C. F. Schwartz. He was a German missionary who came to Tanjore in 1778, invited by the Rajah, and stayed till he died twenty years after. His life was so noble that everyone respected him; the commander of the British Army said he had saved Europeans from being thought by the people of the land to be all bad. When the Rajah was at war with a fierce neighbour and wished to send a messenger the answer was, "Let him send me the Christian; he will not deceive me." • At last, when the Rajah was dying, he asked Schwartz to take care of his son; and when Schwartz died this new Rajah, contrary to all custom, came to his funeral and erected a monument in Christ Church to "that great and good man, the friend and protector of his youth."

On the hundredth anniversary of his death memorial services were held. The congregation met at S. Peter's Church, which is on the site of the little church Schwartz himself had built. The old S. Peter's had long ago become too small and had been rebuilt; it contains Schwartz's grave. A procession was formed there. First came some gorgeous elephants, camels, horses, and native soldiers, which the Raneë (wife of the Rajah) had sent



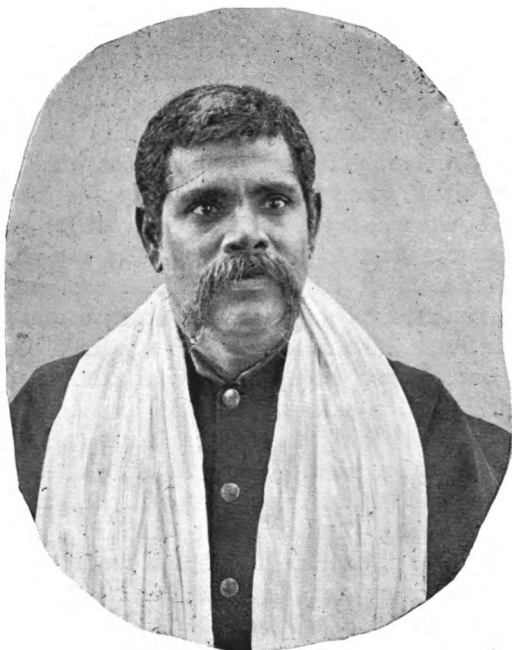
REV. C. F. SCHWARTZ.

from the palace; then came more than 1,000 Christians, with the choir and clergy; and all marched a mile through the town to Christ Church. It is situated in the fort, and had been built by Schwartz when he was living with the Rajah. It is only used for service on New Year's Day now, as there are no Christians at the fort; but on this day there was a congregation of 1,200, and the Rev. N. Gnanapragasam,

the priest of S. Peter's, himself a Tanjore Christian, who had been at Madras University, and was the first graduate of his caste to be ordained to the ministry, preached the sermon. After the Blessing the son and the family of the "Tanjore poet" began to sing some of their poems as was usual at the New Year's Day service. S. Peter's Church has been enlarged in memory of the event.

In the time of Schwartz the Tanjore district, with the

neighbouring district of Trichinopoly, used to be called "the garden of the Gospel," but later on the work fell to a terribly low ebb. It has been revived in more recent years, yet even to-day the number of Christians is no larger than in Schwartz's time and the number of converts under

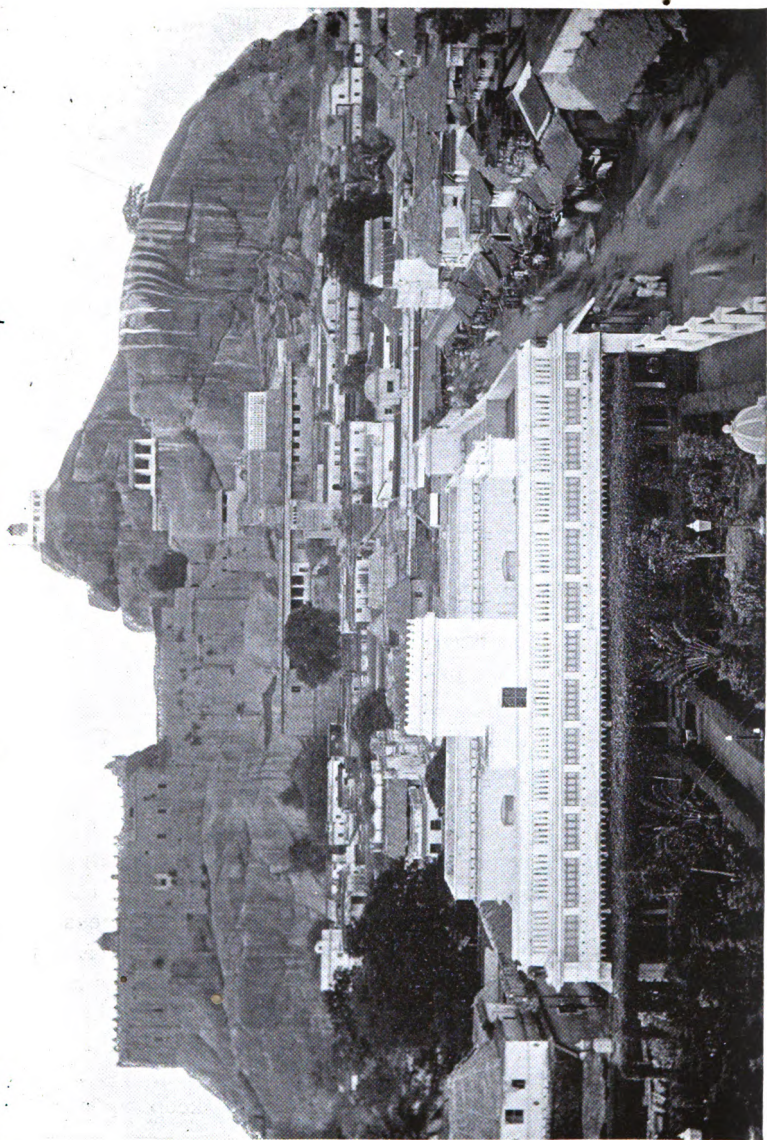


THE FIRST CONVERT FROM THE THIEF (MARAVAR) CASTE
AT SENGARAYUR, TRICHINOPOLY.

preparation for holy baptism, which is generally a sure test of the vitality of a Mission, is but small. Two reasons may be given for this condition of things—(1) The greater number of converts are Christians of the third and fourth

generation and have apparently lost their early enthusiasm ; (2) the spirit of caste pervades these Christians and makes them unwilling to associate with converts drawn from a lower caste, with the result that the entire spiritual life is deadened. Still there are encouragements. Among converts of later date there is an intensely interesting congregation drawn from the "robber" caste. This is an important caste in the Tamil country and its members are found occupying their special quarters in many villages. The first convert won over from that caste had been educated in a Christian school. For many years he was the only Christian in his village, and during that time had to suffer bitter persecution. Gradually his faithfulness attracted others and together they built a prayer house and a teacher was sent to help them. The non-Christians, bitterly incensed at this, burned down the prayer and teacher's houses, the teacher and his family barely escaping with their lives. The converts promptly said, "You have burned our prayer house ; we will build a church." Although by no means wealthy, they gave 500 rupees to the building fund and three acres planted with fruit trees as endowment. The foundation stone was laid one Sunday, amid great rejoicing, by the wife of the chief district magistrate. That same day an S.P.G. missionary had the pleasure of baptizing the son of the first convert.

For many years the S.P.G. maintained a college for boys at Tanjore (S. Peter's College), but, when the demands of the University of Madras in regard to staff and appliances grew more strict, it was found necessary to close it and to use the buildings for the accommodation of a high school. The high school and other schools for boys and girls in the district of Tanjore are open both to Christians and non-Christians. The non-Christians form the bulk of the scholars. All the scholars in these and all

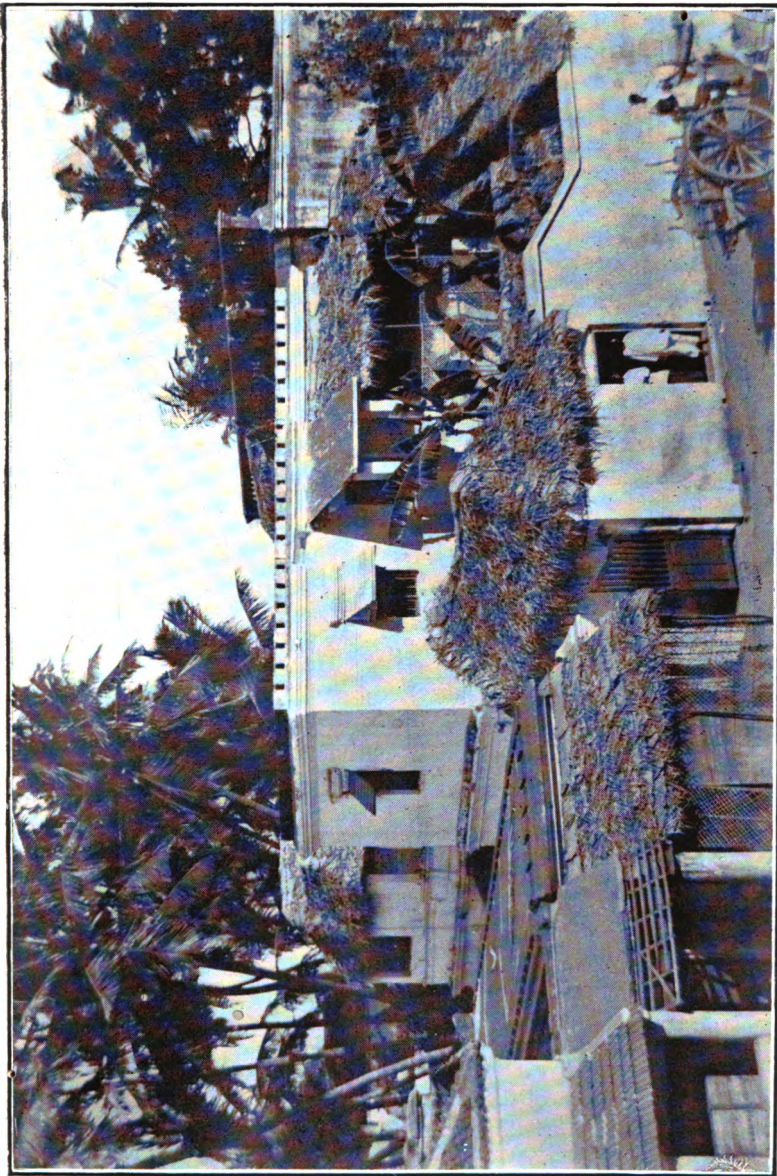


THE ROCK, TRICHINOPOLY.

other S.P.G. schools and colleges in South India learn the Bible as a regular part of their education. The Christian scholars have also separate instruction in the principles of religion.

At the time when S. Peter's College at Tanjore was closed the question was raised as to what should be the fate of the larger college at Trichinopoly. Fortunately, it was decided that, at all costs, this college must be maintained so that the Church should have in its hands at least one great educational centre in this part of South India. This decision has been fully justified by its results. The college has become thoroughly efficient, and has grown in numbers and in popular esteem. Though the conversion of the non-Christian students is not made a primary object, there is no doubt that the quiet influence of the English principal and his Christian assistants, both in the lecture room and in the hostel, tends to draw the minds of their pupils towards Christ and to prepare the ground for the open profession of Christianity among the high caste people of South India.

The institution known as the *caste system* prevails among Hindus all over India, but nowhere is it more powerful than in the Tamil districts in the south. Under this system the people are divided into a great number of sections, based on birth and occupation, and no one is allowed to pass from one caste into another. No one may eat with or marry one of another caste. If anyone transgresses the rules of his caste he is thrust out of that caste, and may not enter any other. The same thing happens if he becomes a Christian. This is one of the great reasons why Christianity spreads so slowly in India. As has been already indicated the caste feeling is so strong in the minds of the people in the Tanjore and Trichinopoly districts that, even when they have broken with Hinduism and become Christians, they desire to keep up their



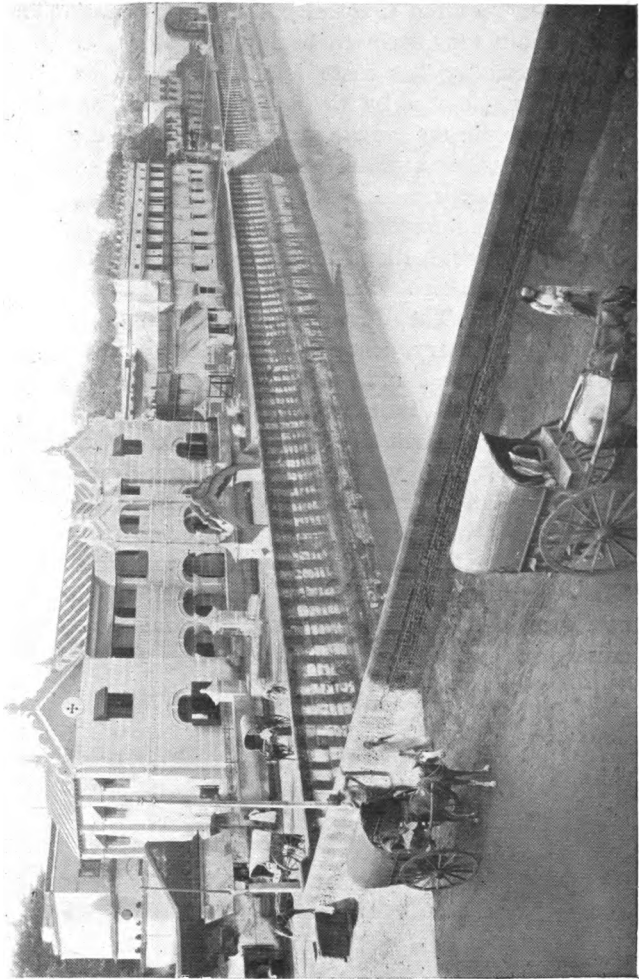
S.P.G. BROTHERHOOD HOUSE, TRICHINOPOLY. THE HOUSE AN EARLY HOME TO CONWAY'S OLD HOUSE.

caste-titles and to form themselves into caste sections within the Church. Such a feeling is, of course, clean contrary to the true spirit of Christianity which regards all men as brethren. Unfortunately, the Roman Church has allowed the caste system to continue among its people, and our own



A BRAHMIN STUDENT READING FOR THE B.A. DEGREE IN THE S.P.G. COLLEGE, TRICHINOPOLY. THE MARK ON HIS FOREHEAD SHOWS THAT HE BELONGS TO THE SECT OF VISHNU.

missionaries have not always been strong enough in their opposition to it. If space permitted, many an instance could be given of the difficulties which have arisen, specially when those Christians who claim to belong to higher castes



THE S.P.G. COLLEGE AND HIGH SCHOOL, TRICHINOPOLY.

have been required to receive the Holy Communion with those whom they deem to be low caste people. Even to the present day the caste feeling prevails, but it is no longer countenanced by English missionaries, and we may hope that, with the growth of higher ideals of the Christian life and better organization within the Church, it will gradually disappear.

One very interesting piece of work in this part of South India is that of settlements for outcaste people, who are here called Pariahs. Pariahs are regarded as slaves by the caste people. The Rev. J. A. Sharrock, when superintending missionary, conceived the idea of forming settlements for them alone, in which each family could have its plot of ground. Subscriptions were raised in England and the Government of Madras handed over 300 acres of land for the venture. Huts were provided for settlers and five acres of land assigned to each family. The Pariahs who settled here soon came to understand that they were free, also that they must work for their living. The experiment so far seems successful, and these poor outcastes, slaves no longer, are being raised body, mind, and spirit.

CHAPTER V.

THE S.P.G. IN TINNEVELLY AND MADURA.

THE Diocese of Tinnevely and Madura is in the extreme south-east corner of India. At the present time it contains a far larger proportion of Christians than any other part of the country. Work for our Church had been begun there by Schwartz about 1778, and by his influence a church was built in Palamcottah in 1785. From 1835 to 1896 the two districts formed part of the Diocese of Madras. They have now a Bishop of their own. The Church Missionary Society has a large number of Mission stations side by side with those of the S.P.G., and one Bishop supervises the whole of the work of our Church. But there was a time, while the districts of Tinnevely and Madura were still in the Diocese of Madras, when each Society had its own assistant bishop. The assistant bishops, Sergent for the C.M.S. and Caldwell for the S.P.G., were both excellent men, but the plan was not a good one. As long as there was an assistant bishop for each Society there was no chance of harmony, and every likelihood of separation between the congregations connected with each of them. Under existing conditions, and favoured by the results of the Pan-Anglican Congress of 1908 and by the desire of Indian Christians for a National Church, brotherly love and concord prevail, except where caste feeling causes discord. All now use the same translation of the Prayer Book into Tamil, and in many instances they work together in evangelistic efforts among their non-Christian neighbours.

Out of a population of about 4,000,000 in the diocese the Anglican Christians number about 99,000, of whom about two-thirds are connected with the C.M.S. and one-third with the S.P.G. There are also about 90,000 Roman Catholics, and in Madura there are a considerable number of Christians connected with the American Board of Missions. Roughly, one person in twenty in the diocese is a Christian. Of the Anglican Christians the majority belong to one caste, called the Shanar caste. This is a caste peculiar to this part of the country, and its members are chiefly engaged in trade and in the extraction of the sap of palm trees for the manufacture of a beverage called toddy and of sugar. Most of the members of this caste are poor people.

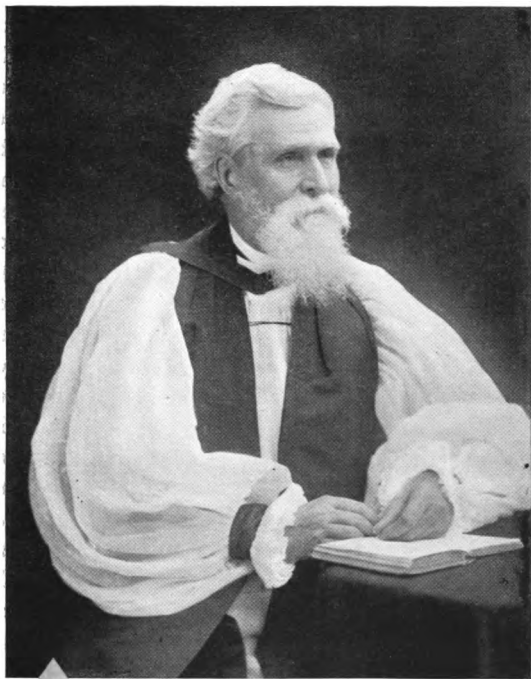
No description of the work of the Church in this diocese would be complete without a reference to the mass movement which brought so many Shanars into the Church. India is remarkable for the fact that, generally speaking, its people seek admission into the Church of Christ not one by one, or family by family, but in masses, e.g., a whole village, or a whole caste in a particular district will express a desire to be Christianized. In the years 1876 and 1877 South India was visited by a most terrible famine. Missionaries at such a time naturally left no stone unturned to save the people from starvation and death, and, much to the astonishment of the caste-ridden people, they gave food and their services to Hindu and Christian alike. As a result, in 1877, 30,000 Shanars in Tinnevely placed themselves under Christian instruction. They had had personal conviction of the practical love of Christians, and they needed no further proof of the truth of their faith; they had had an object lesson in Christianity. It has been already remarked that the system of caste usually has the effect of preventing men from becoming Christians; but in

this instance it was the bond of union produced by caste which brought so many thousands into the Church. With many of them no doubt the desire to do as their fellows were doing was as strong an inducement as their love for the missionaries who had befriended them in the famine. They desired also to rise in the social scale, and they saw in Christianity something which would help them to do this. They saw also that it was a religion of hope, a religion which would make them better men, and a religion in which they might lay aside their fears of the multitude of demons whom they had been accustomed to worship. So they flocked into the Church, and to their credit it must be said that they and their descendants have, as a rule, continued faithful to their new religion, and form to-day a body of Christians of which any Church in Christendom might be proud.

In addition to the Shanar Christians, there are in the diocese a large number of Christians who have come from other castes. Some of them, who are cultivators of land or lawyers, are fairly well to do.

It would be wrong to assert of Christians in this part of South India that their characters are as perfect as we could wish them to be. This could not be asserted of Christians anywhere; and in the Tinnevely Diocese there is much of caste feeling, much of the spirit which delights in litigation, and a good many other defects in character, due to hereditary and non-Christian influences, which need to be eradicated. But a visitor to one of the Christian villages, of which there are many in the diocese, cannot fail to be struck with the cleanliness and order which prevail, with the happy faces of men, women, and children, with the regularity of their attendance at church and reverence in worship, and with the large proportion of communicants. Each Christian village has, of course, its own place of

worship, usually quite a small building built of sun-dried bricks, with thatched roof and mud floor. On the greater festivals and at the time of thanksgiving for the harvest the people flock to the central villages in which there are large and often quite beautiful churches. At the harvest



BISHOP CALDWELL.

festivals they offer, not only the produce of their fields and gardens (like Christians at home), but fowls, sheep, and cattle. The animals are not taken into the church, but they, with the grain and vegetables, are sold by auction after the

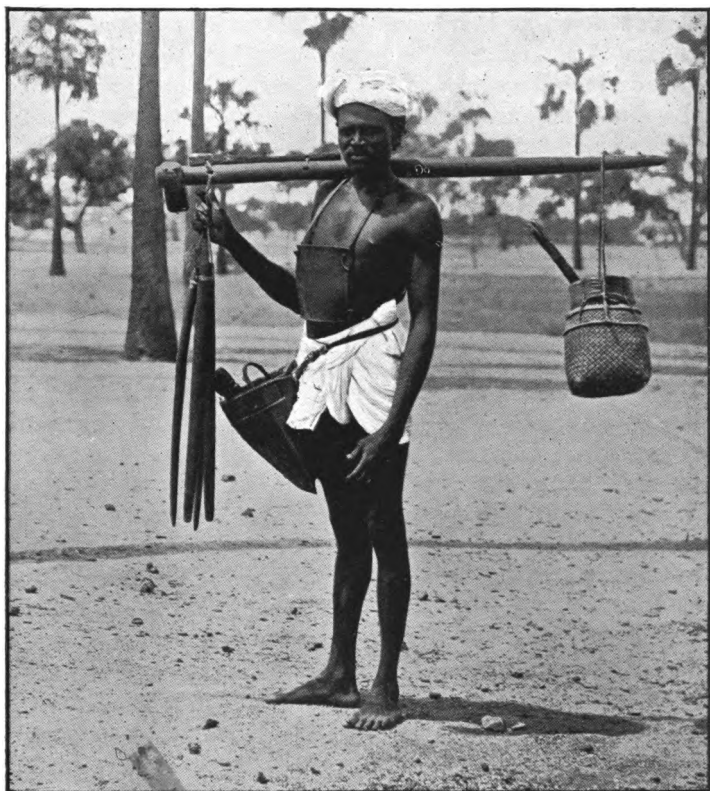
service and the proceeds are devoted to Church purposes. Considering the general poverty of the Christians the sums which they give annually in support of the work of the Church are liberal, and the total of these contributions increases year by year.

The missionary spirit is very strong in the diocese. Men, and women also, form themselves into bands, and go out on Sundays among the non-Christians in the neighbourhood, singing hymns and supporting the work of preachers and teachers. And their efforts are not confined to their own neighbourhood. The diocese has the distinction of having a missionary society of its own, which collects money and sends men to preach the Gospel in distant places. Some of the work of this society is done in Travancore among the Pulyars, and some among the Telugus, 600 miles away, in the country which forms the new Diocese of Dornakal. Bishop Azariah, of Dornakal, is himself a Tinnevelly man. He has done much in his own country to promote the work of the Tinnevelly Missionary Society, and now has the honour of being Chief Pastor in the country where that society does its most important work.

In July, 1913, a few months after his consecration, Bishop Azariah visited his own country. He made a tour through the Tinnevelly district. The following extracts from an account of this tour, written by an Indian Christian and published in *The Madras and Tinnevelly Diocesan Magazine*, show how glad the Christians of India are to have a Bishop of their own nationality, and what an influence for good a wise Indian Bishop is able to exercise :—

“The unprecedented burst of genuine enthusiasm that the visit of Bishop Azariah called forth in Tinnevelly has proved beyond all doubt that the people of the Diocese of Madura and Tinnevelly have warmly welcomed the idea of an Indian

Bishop, and that they sincerely rejoice and are legitimately proud that the choice has fallen upon Bishop Azariah. It did one's heart good to have witnessed the jubilations of the

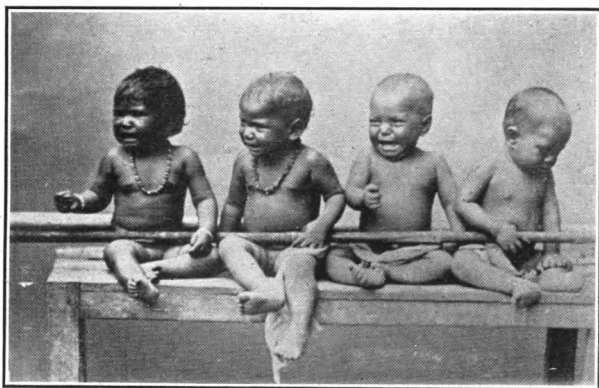


A PALMYRA-PALM TREE CLIMBER WITH HIS TOOLS.

people and taken part in their demonstrations of genuine joy in all the places visited by the Bishop during his brief sojourn in his native district. The Bishop arrived at

Palamcottah on July 5th. He was met and garlanded by deputations of Indian Christians at every station south of Madura at which the train stopped. The engine was decorated with garlands and plantain trees, and as the train slowed down at the Tinnevely Bridge station the lusty cheers of a thousand Christians, who had come in their gala costume to welcome the dear Bishop, literally drowned the thundering tread of the iron horse. As soon as the Bishop alighted from the carriage Bishop Williams, of Madura and Tinnevely, received him and garlanded him. After conversing with as many as possible, the Bishops had tea and then the procession to Palamcottah started. A body of young men on cycles headed the procession, after whom came two brass bands. The members of the Reception Committee, several well-known members of the congregation, and other gentlemen who had come to receive the Bishop, followed on foot. The two Bishops were in a landau drawn by a pair of horses, and after this came a stream of carriages containing old and infirm people unable to walk from the station to the residence of Bishop Williams, a distance of three miles. The road was spanned by about thirty triumphal arches decorated with suitable inscriptions, mottoes, flags, and bunting. Guns were fired at intervals and rockets let off, and the crowd that had collected by this time was so great that ordinary traffic was considerably delayed. The party arrived at Holy Trinity Church, Palamcottah, at 6.30 p.m., where a short service of thanksgiving was held and then the Te Deum sung. Bishop Williams spoke a few words and said that it was a unique event, and added that the joy of the occasion would naturally lead everyone to make intercession for Bishop Azariah and his work. The Benediction was pronounced by Bishop Azariah and the procession was formed again in the same order, but with the addition of a dozen Washington

lights. The Bishops' carriage was stopped at the head of every street that branched off from the main road taken by the procession, and a resident of each street garlanded the Bishops and performed *namaskaram* to them in the name of the dwellers of the street. Several houses and shops were decorated for the occasion, and one Hindu shopkeeper stood in front of his shop with all his staff and made obeisance. In another Hindu shop each of the partners garlanded the Bishop individually, and the senior partner got on the steps of the carriage and after garlanding



TINNEVELLY BABIES.

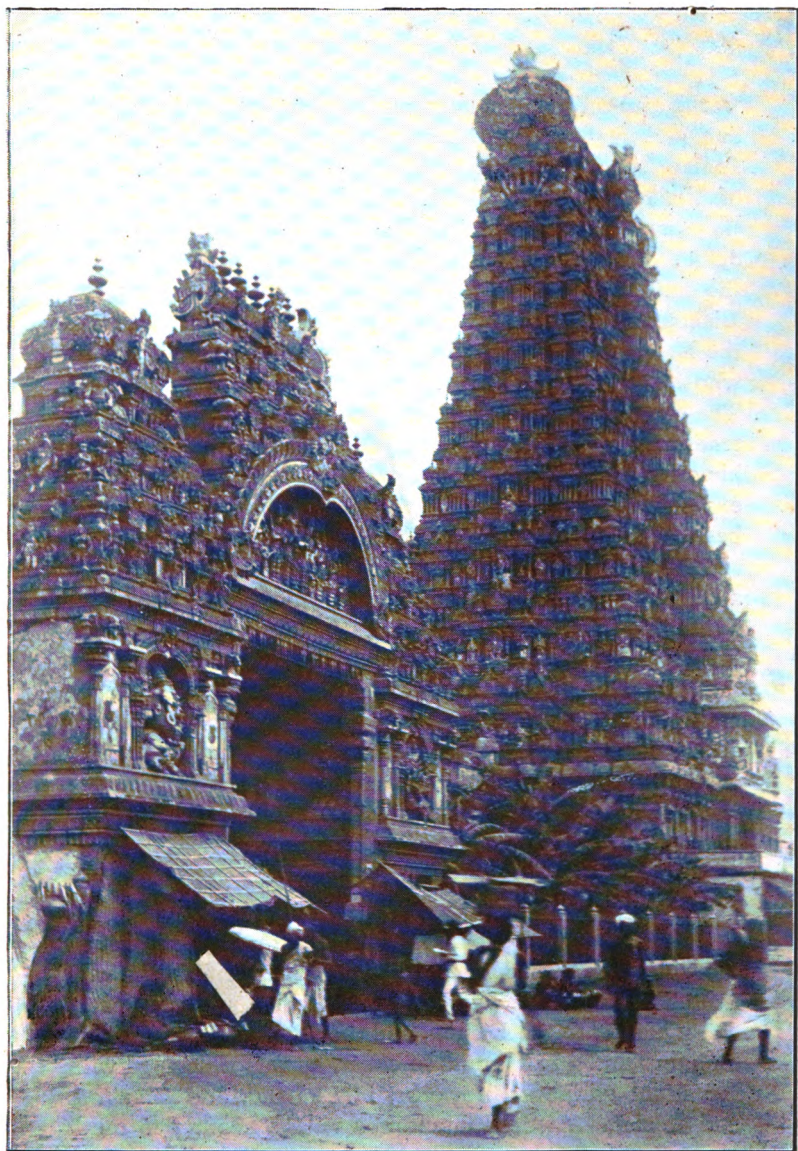
devoutly kissed the hand of the Bishop. (It is said that since that day the sales in his shop have increased by leaps and bounds). At 8.30 p.m. the residence of the Bishop was reached and the crowd left after giving three cheers for the Bishops of Dornakal, of Tinnevelly, and of Madras. * * * *

“During the week the Bishop spent here his time was fully occupied. What with visits to individuals and

institutions, what with presiding at meetings or addressing large concourses of people, and what with private interviews and conversations, the Bishop often hardly had time to take his meals at the proper time, and he hardly ever went to sleep before 1 a.m.

* * * *

“ Wednesday, the 9th, again was crowded with events. In the morning there was a celebration of the Holy Communion for the C.M.S. Council agents at which the Bishop preached; later on he attended the meeting of the agents and addressed them. The whole day was spent in company with them. In the afternoon there was a reception by the members of the Indian Missionary Society in the residence of Mr. A. S. Appasawmy Pillai, its honoured President, and after that a meeting of the local secretaries of the Tinnevely Children's Mission, and in the evening a meeting of the Committee of the Indian Missionary Society of Tinnevely, which lasted till midnight. Thursday was another busy day. In the morning the Bishop attended the fancy sale in aid of the Indian Missionary Society; in the afternoon he presided at the anniversary of the Widows' Fund attended by over 3,000 Christians. In the evening was held the anniversary meeting of the Indian Missionary Society. Bishop Williams presided and Bishop Azariah delivered a most inspiring address. His texts were ‘Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground,’ and ‘He that is mighty hath done great things.’ The address was one of the most eloquent and heart-stirring ever delivered in Tinnevely and was listened to with rapt attention. The Bishop showed how the Lord had done marvellous things for His people in their homes, in their own selves, in the Church, and in the secular

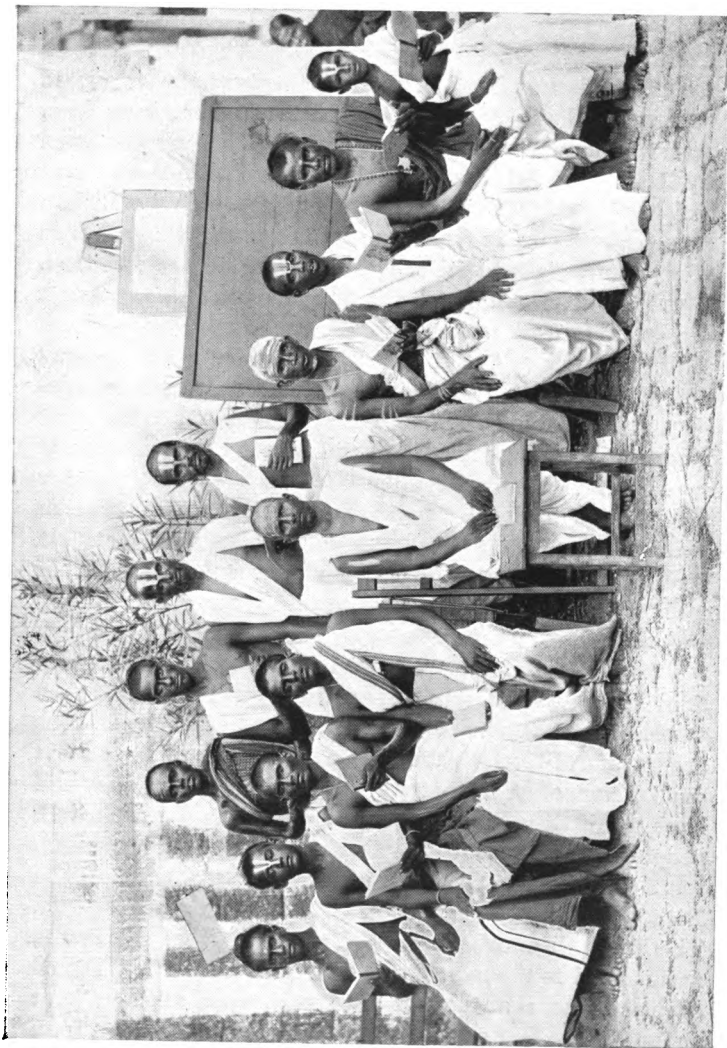


GATEWAY OF MEENACHI TEMPLE, MADURAI.

world, and called upon everyone to be humble and to praise and serve Him. As a result of his address it is said the Indian Missionary Society has received an anonymous gift of Rs. 1,650 and offers of service. The collection taken was over Rs. 100 and the audience was well nigh 3,500. In order graphically to bring before the audience the nature of the Indian Missionary Society's work, the Bishop had very kindly brought with him two boys from the Dornakal Boarding School and another adult convert who is now undergoing training for work as a catechist. The boys sang two Telugu lyrics and the convert gave his testimony in Telugu which was interpreted by the Bishop himself. The man was able to speak from personal experiences of what the Lord had done to him. He had been a thief and a drunkard, and in fact 'the chiefest of sinners,' but now by the grace of God he is a changed man anxious to tell his people the mighty works of the Lord. Words came in torrents from his mouth, and the Bishop had often to stop him so that he might interpret everything that was said. Those in the hall who have some knowledge of the work in the Telugu field said that what had been accomplished, judged by the testimony of the man, was really wonderful. Friday morning was occupied in visiting the leaders of the different parties in Palamcottah and in trying to bring about a reconciliation.

* * * *

"The Tuticorin people showed their enthusiasm just as the Palamcottah people did; and the Christians all the way from Tuticorin to Sawyerpuram vied with one another in doing honour to the Bishop, and the whole distance, which took four and a half hours to cover, he was welcomed with the usual garlands, fireworks, brass band, and *kolattam* and fencing. At Sebatiapuram, a village about five miles.



A BRAHMIN ADULT SCHOOL.

from Tuticorin, there were two parties who had refused to be reconciled, but on hearing of the Bishop's visit they agreed to forget all the past and united to do honour to him. As soon as he reached Sawyerpuram he was received by the people with great joy and conducted to the church, and at 7 o'clock Evensong was said at which the Bishop preached. Tuesday forenoon was taken up with meetings of welcome, visits to the schools, and missionary meetings. The Sawyerpuram Girls' School undertook to support a girl at Dornakal and promised a donation to the Church Building Fund. At 12.30 p.m. he left for Nazareth and on his way visited such important centres as Subramania-puram, Nattathi, Pannavilei, Perungulam, etc. In every place the people received him with great rejoicings, and it may be said that each village tried to excel the other villages in their demonstrations. The time spent at Nazareth was fully occupied with celebration, *sangam* meeting, visits to the schools and hospital, addresses of welcome, *santhippu*, private interviews, etc. The Bishop was not given a moment's rest. The wonder of it was how the Bishop appeared fresh and vigorous every morning after having travelled or been engaged with the people the whole of the previous day, often till past midnight. Indians are so fond of torch-light or rather, according to the present day fashion, of Washington light processions that they will have one if they have the slightest opportunity. Nazareth people were no exception. They had their own procession round the village. On Wednesday, the 16th, at 4 p.m., the Bishop left for Mengnanapuram, his own "birth district. The track lies over a sea of sand, and only bullocks, accustomed to the loose sand, can draw a cart over it, and even they travel at the rate of one and a half miles an hour at the most. But on this occasion twelve young men from Nazareth offered to draw the cart all the way to Mengnana-

puram and thereby the journey was accomplished in a little more than two hours. The people of Mengnanapuram came up to Pillai-villei, a distance of two-and-a-half miles, to receive the Bishop and the procession commenced from there. As usual, there were the brass band, *kolattam*, rockets, guns, flowers, distribution of *pan supari*, etc. He started for Nazareth at 4.30 p.m. *en route* to Palamcottah. Once more twelve young men came and pulled the cart and brought him to Nazareth at 7 p.m. where he dined at Mrs. Foster's and Miss Groves' and left for Palamcottah at 4 a.m. on Friday, the 18th. The same day, at 6 p.m., the two parties spoken of before met him together and agreed to work in union. It is hoped that the peace that has been made will be permanent and that there will be no further outbreak of hostilities. On Saturday, the 19th, the Bishop left for Bangalore after having spent a fortnight of strenuous work with us. His coming has been wonderfully blessed. Peace has been brought about between opposing factions not only in Palamcottah, but in other places as well. He was given a unique and a most enthusiastic welcome and all classes united to do him honour."

CHAPTER VI.

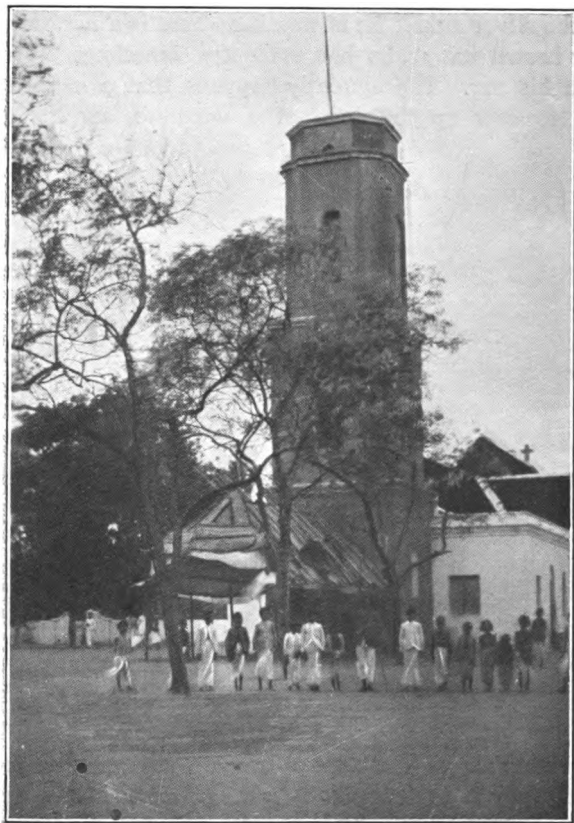
THE S.P.G. IN TINNEVELLY AND MADURA (*continued*).

As an illustration of the work of the S.P.G. in the diocese the following description of one of the most important Christian villages will be of interest:—

“Nazareth is the head-quarters of a large S.P.G. station, and with it are generally associated the two pastorates of Mudalûr (‘first village’ of Christians) and Christianagaram (Christian town). Taking all three together there are 78 congregations with 12,207 baptized Christians and 4,812 communicants. There are also 47 schools containing 2,823 children. To minister to these there are 11 Indian pastors and 193 lay agents (including masters and mistresses in schools).

“The centre and inspiration of the whole of the various activities is the church, which is dedicated to S. John the Evangelist. Here, morning and evening, 700 or more men, women, and children meet to worship. They sit or kneel reverently on the floor and join heartily in the responses. Saints’ days and festivals are well observed, and on such occasions a beautiful procession is formed from the Mission compound to the church. The following description by a visitor may be quoted:—‘In front moves the uplifted cross, gleaming brightly in the sun, then follows the choir chanting a Tamil hymn, and then the clergy, the one white face contrasting strangely with all the dark brown countenances around it. Finally, in order due, march the 500 children of the orphanage and schools, clad in their graceful, bright-hued garments, most of which were woven in the Industrial School.’

“A great feature of this village is S. Luke’s Hospital and Dispensary, with an average yearly total of 15,000



S. JOHN'S CHURCH, NAZARETH.

patients of all castes and creeds. There they sit morning by morning while the missionary and his assistants attend

in turn to all who come from far and near. Here is a Brahman with his sacred thread; here is one of another caste with a swollen leg, caused perhaps by the pressure of the silver anklet he is wearing; here is a mother with a tiny brown baby who has evidently something the matter with his ear. It frequently happens that a medical man has to sew up the lobe of a woman's ear, as one of



OUT-PATIENTS, S. LUKE'S HOSPITAL, NAZARETH.

the methods of adornment among girls and women in Tinnevely is to drill a hole in the soft part of the ear, and then stretch it by inserting leaden ear-rings till it can hold an enormous number of golden jewels. Sometimes the ornaments in the ears actually touch the shoulders, but at other times the lobe breaks, and then the doctor's aid has to be called in.

“Before Mrs. Caldwell opened the first girls’ school in Tinnevely it was stated that not a single woman could read, and when she and other missionaries started schools for them the natives in astonishment said, ‘They will teach the cows next!’ Great advances have been made since that time. A boarding school, started more than fifty years ago in Nazareth and providing a sound ‘elementary’ education, has been raised, so that its pupils now receive a good ‘middle class’ education. Later a department had to be added to provide instruction for girls in preparation for the higher examination for women, and this is now raised to the standard of a high school. A few of such girls, who have passed the matriculation examination, are sent to the S.P.G. College at Trichinopoly, and two of them have taken the B.A. degree of the Madras University. The important part of their education is, of course, the religious teaching, and it is a great privilege to these Indian girls to have the opportunity of attending the daily services in church, and of receiving regular instruction in the Christian faith. There are also orphanages for boys and girls, and no destitute orphan, Hindu or Christian, is refused admittance.

“In the Art and Industrial School many different industries are taught, such as carpentry, tailoring, weaving, lace-making, drawing, Indian embroidery, blacksmith’s work, typewriting, and other industries. There are also silversmiths and basket makers, under their native instructors. The workshops occupy three sides of a rectangle with a well and garden in the centre. Excellent work is turned out—the clothes worn by the children of the orphanages and boarding schools being made by the weavers; the surplices and cassocks of the church choir by the tailors; chairs, tables, cots, desks, benches by the carpenters; and much that is made is also sold. The



A GROUP AT NAZARETH.

In the background, from left to right, are the Rev. C. W. Weston, Canon Arthur Margöschis, and the Bishop of Tinnevely (Dr. A. Williams).

scholars who have finished their course find little trouble in getting work elsewhere in the Madras Presidency. Many of the older girls and women learn to make lace of English pattern, which is sold at a profit for the benefit of the Missions.

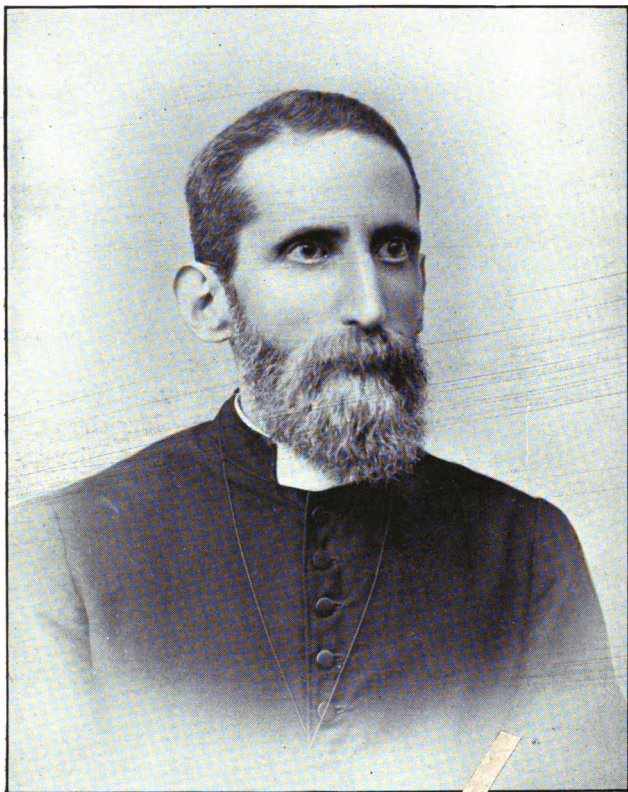
"A teacher of weaving in the Industrial School and one of his students presented themselves a few years ago for baptism; also the mother of the superintendent of the Industrial School thought about Christianity for two years while living with her Christian son, and then asked to be baptized. A devil dancer, aged sixty-five, was also converted to Christianity with his family."

Nazareth has also a theological seminary for young men, who will become readers, catechists, and perhaps deacons and priests. It is the head-quarters of the Young Men's Guild of S. Joseph, which is a useful agency for the study of the Bible. Work among women is vigorously carried on, and the Mothers' Union flourishes. The Mothers' Union in England supports a lady missionary for the work of that society, who is also the "mother" of the girls in the schools at Nazareth.

Other important centres of Church life are Idaiyangudi, where Bishop Caldwell lived for many years, and where his wife established a school, which still continues for the making of lace by Christian young women; Tuticorin, where there is the Caldwell High School for Boys and the Victoria Girls' School; Sawyerpuram, where there is a beautiful church and efficient schools; and Ramnad, in the Madura district, where the activities of Nazareth are reproduced, though on a smaller scale, and a lace-school flourishes.

Having now glanced at the work which is going on in the S.P.G. stations in the diocese and particularly at Nazareth, it will add to our interest to picture to ourselves

the life of one who was one of the chief workers in modern days. Since he has passed to his rest we may speak of him freely :—



CANON ARTHUR MARGÖSCHIS.

Typical of the men at work in the Mission Field under the S.P.G. to-day was Canon Arthur Margöschis, whose death in April, 1908, is so universally regretted. Born at

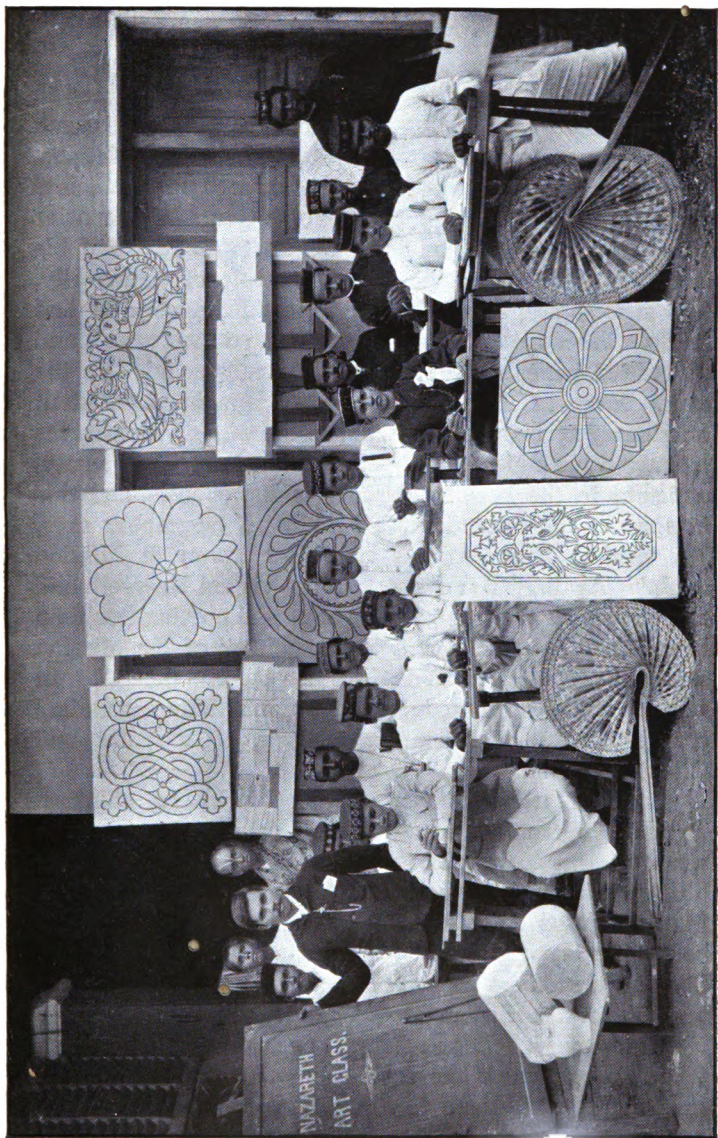
Leamington in 1852, the youngest of a family of eight, he was educated at a Grammar School (Maltram-in-Longden-dale, Cheshire) and at Cowley, near Oxford, later at the Mission College of Warminster and at S. Augustine's, Canterbury. When working as a medical student at S. George's Hospital, London, he felt the call to the Mission Field so strongly that he went out to India without



CHAPEL AND CLASS-ROOM OF THE THEOLOGICAL SEMINARY AT NAZARETH.

waiting to finish qualifying himself as a doctor. He must, however, have made extraordinary good use of his time in the medical schools, for in India not only did natives flock to his hospital, but many Europeans and officials of Tinnevelly consulted him, and since aches and ailments in the trying climate of India are not easily cured, his

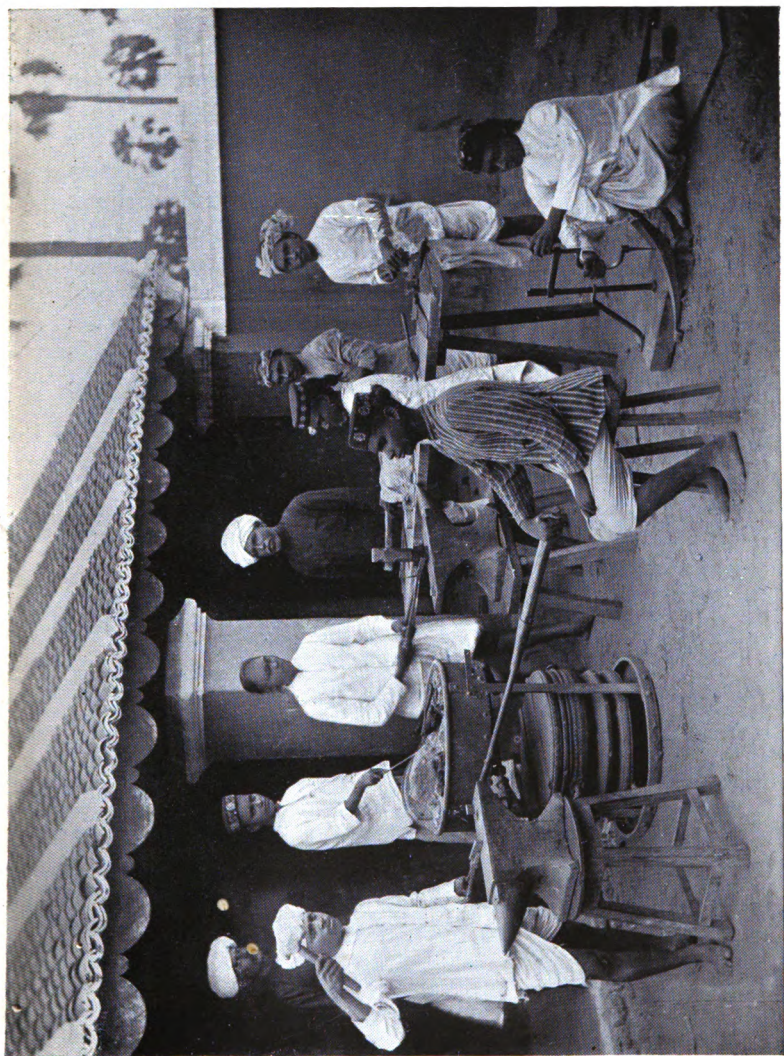
knowledge of medicine must have been thorough. Madras was the scene of his first labours. Not old enough for ordination, much of the Christian work in the city was not open to him, so he spent his energies in studying Tamil and learning all he could about missionary methods. After his ordination he was appointed assistant missionary of the S.P.G. Mission station at Nazareth, where he worked for more than thirty years. He died at Tuticorin, but was buried at Nazareth. Canon Margöschis was undoubtedly a man of remarkable ability, and especially noticeable were his powers of organization and administration, but the real secret of his influence lay in the sincerity and depth of his religious life, and his diary records how, even at the age of eighteen, he was filled with a desire to teach others of the love of God and to "promote His glory among the heathen." His love and sympathy were unbounded. He was a father to his flock, and the affection he gave was fully returned. So certain were his native converts of his friendly help that they consulted him not only in religious matters, but in their business and in all their troubles; small and great, Christian or heathen, no one appealed to him in vain. The Mission house was the resort of his numerous friends in India. How greatly they were welcomed was apparent by the cheery, ready way in which the host ministered to the comfort and entertainment of his guests. His courage was unfailing; no difficulties daunted him. Fearlessly he set to work to remove all obstacles in the way of the work he thought he ought to do. Day by day he must have fought with the courage of a soldier against the bodily weakness to which many others would have succumbed. He never knew what a good day's health was or a good night's rest. He was renowned for the fairness and wisdom of his judgments. Anyone who had received unjust treatment was certain of a



ART CLASS AT NAZARETH.

champion in Arthur Margöschis. No honest work passed by him unrecognized, although there was no one so quick as he to denounce sham. Faithful to his own convictions, he was tolerant and large-hearted enough to appreciate those who held views different from his own. Missionaries and others sought his advice, thankful to make use of his knowledge and experience of the people of Tinnevely. His success was wonderful, for he loved the work he had to do. He devoted all his energies to it with zeal and unwearied patience, and he brought a master mind to the task. Even at the beginning, when appointed assistant missionary at Nazareth, nothing in the way of work seems to have come amiss to him—he was organist, choirmaster, assistant in the hospital, teacher in the schools, and this in spite of the most delicate health. A biographer says, “A visit to Nazareth was an object lesson in Mission work.” Again, “To anyone who has visited Nazareth and seen the work there it must have seemed nothing less than marvellous that all the complex machinery of the Mission should be controlled and directed by one hand.” In addition to the work in this village Canon Margöschis had charge of the neighbouring districts of Mudalur and Christianagaram.

Canon Margöschis was a great lover of children. Besides the hundreds in his schools there were some who were brought to him as babies, whom he adopted. One little girl was picked up under a hedge at three days' old, a little unwanted baby, and she was three or four years old before she lost the look of a wizened, half-starved child. She and the others were well educated and trained under the care of the Sisters at Poona, but came “home” to Nazareth every holiday where he was indeed a father to them. Every day when school was over ten or twenty of the children would run to his bungalow and hang round



BLACKSMITHS AT NAZARETH.

him or follow him in his evening walk. His influence on those who came to his hospital was very far reaching. He and some friends were travelling in a bullock bandy more than twenty miles from Nazareth when the cart got off the road and the bullocks could not drag it up again. Some men from a village went to help them, and after hard work got them out of the difficulty, and then entirely declined the proffered payment, saying, "You do us good at the hospital without pay, so we will not take pay for helping you." Indian Christians are as a rule poor, yet those under his care managed to get together an annual income for the Mission, equal in value to fourteen annas each person (one anna equals one penny). All helped, an offering of rice often being presented in God's house by those who had no money to give. His work in Nazareth is still being carried on. His parishioners and friends are anxious to erect to his memory a new church there; new buildings have also been provided for S. John's High School for Girls.

CHAPTER VII.

THE S.P.G. IN THE TELUGU COUNTRY.

WE come now to the last section of the work of the S.P.G. in South India. It comes last because the work is more recent than that which we have hitherto been describing, but it is not last in interest or importance. Here, in the districts of Cuddapah and Kurnool, the language is Telugu. It is a language which is allied to, but in many ways very different from, the other languages of South India. A missionary who knows those other languages would not be able to make himself understood in the Telugu districts. In addition to the work in Cuddapah and Kurnool the S.P.G. has a small Mission at Jercherla in the Native State of Hyderabad. The Cuddapah and Kurnool Districts lie about 200 miles north-west of the town of Madras. The S.P.G. area is bounded on the north by the State of Hyderabad and on the eastern side by the Nallamalla Mountains. The Bellary district bounds it on the west and the Penner River on the south. This part of the country has been described as a land of heat and sickness, of drought and scarcity, of gross ignorance and lawlessness. The first two indictments are true to-day, and although the description of the Kurnool District as the most unhealthy in the whole of India may overstate the case, such a statement shows what our missionaries have to put up with. They have continually to carry on their work when racked by fever or when suffering from other tropical illnesses.

The Telugu Missions are of much more recent date than those in the Tamil country. Mr. Clay, the first S.P.G. missionary, was not appointed till 1854. Shortly afterwards two laymen, who were ordained later, went to join him. Of these one retired after ten years' work and

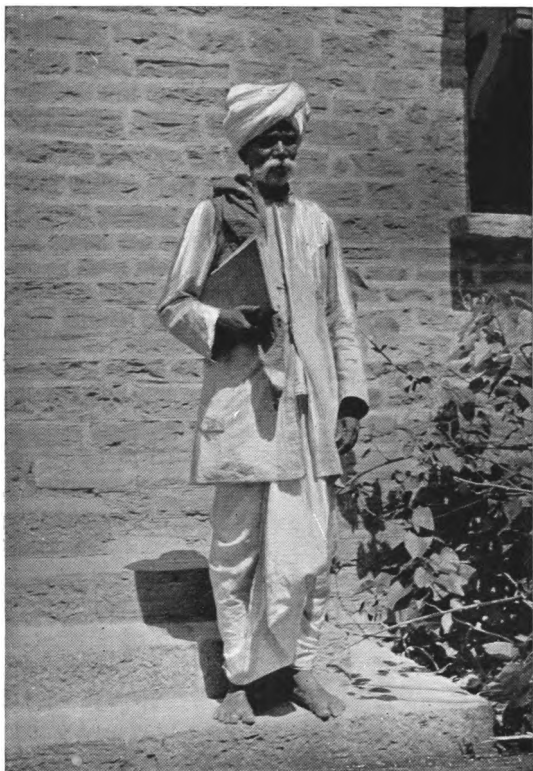
was replaced by a layman. After a lapse of twelve years two new workers were sent out from England. This raised the staff to three missionaries in Holy Orders and one



THE WEAVER BIRD'S HOME, TELUGU COUNTRY.

layman, and it was many years before the Missions were strengthened effectively. The first lady worker went out as lately as 1909, and until quite recently there were never

more than three or four native clergy ; yet, small though the staff has been, the work has spread and flourished in the most marvellous manner.



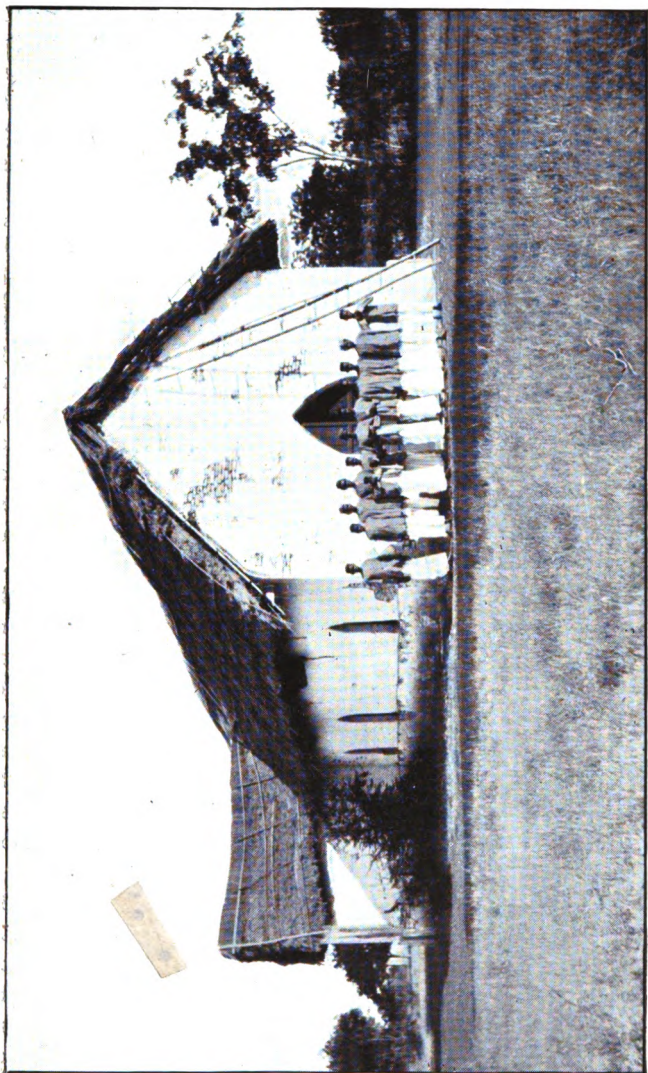
AN INDIAN CATECHIST IN THE TELUGU COUNTRY.

The first missionaries started work at the village of Mutyalapad, which is to-day the head-quarters of a district, and practically all the converts were drawn from the

outcaste classes. One man came to Mr. Clay asking to be taught. In answer to the question, "Why do you desire instruction, and what do you know of Christianity?" he said, "I know nothing. I do not know who or what God is. I do not know what I am or what will become of me after death. But all this you can tell me, and I have come to be taught by you. Become our guru (teacher) and we will obey you in all things." Some years afterwards a deputation from another village came to one of the S.P.G. missionaries and asked him to send them a teacher. In answer to the question "Why do you want a teacher?" they said "Sir, we have been bad and we want to be good. We wish our children to be taught. Besides this, some of our relatives are Christians, so please send us a teacher." These two answers show how the people are groping after something better than their present religion, and explain the steady growth in the number of converts.

In addition to the smallness of the staff and unhealthiness of the country the Missions have had great difficulties to contend with. The people, though weavers by profession, are none the less outcastes, and the high caste people look on them as slaves. Consequently, when they become Christians they frequently have to suffer bitter persecution. In one village nearly 150 of these outcastes expressed a wish to become Christians. But they had no well of their own. The caste people said to them, "If you become Christians we will not give you any water from our well." What were they to do?

These districts have frequently been ravaged by famines, and the converts scattered all over the country to try to find food. In spite of all drawbacks the work has grown. One year over 2,000 people put themselves under instruction; another year over 3,000; and, although the number



THE OLD CHURCH, NANDYAL.

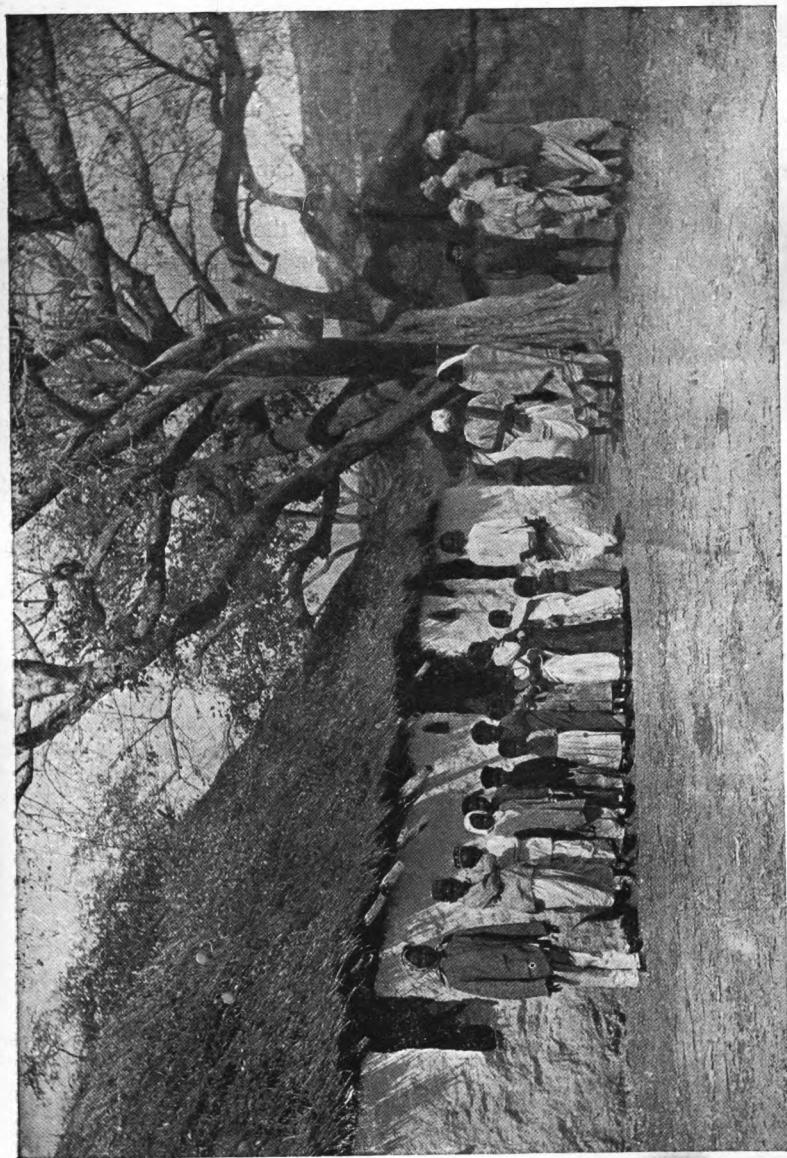
It is used now as a class-room ; the theological students are standing outside.

of conversions is not always so large, yet every year shows steady growth. For many years the cry has been that there are not sufficient workers to carry on the work. The following figures illustrate how steady the progress has been :—

Year.	Congregations.	Baptized Christians.	Catechumens.
1889	... 115	5,562	2,325
1899	... 172	9,471	3,362
1912	... 255	15,732	4,664

The converts from the very beginning are carefully trained and are also taught the duty of self-support. When a number of people express a wish to become Christians, before a teacher is sent, they have to hand over to the missionary for the use of the Mission a prayer house and a teacher's house. Though extremely poor, each family has to subscribe to the teacher's salary every month. There are weekly offertories when the men give money while the women frequently contribute grain, a little of which they have put aside each day. There is daily service in each village where a teacher is stationed. Service over, the catechumens are taught a simple catechism giving the chief facts of the Creed as well as their meaning. They also have to learn the Lord's Prayer and the Ten Commandments. Their conduct is carefully tested. No convert is baptized unless he has been under instruction for at least two years. Even then, if his knowledge is insufficient or conduct unsatisfactory, baptism is deferred for awhile.

Are the converts better for becoming Christians? A brilliant writer said some time ago, "Christianity! It has made few converts in India and little enough improvement in the few. Is it not too foreign a religion to thrive in India?" We shall not find it difficult to answer these questions when we have studied the facts of the case. We should remember that Christianity is an Eastern



A T-*... Mission, comfort house and "convoy" are*

religion not a Western. The statement that the improvement in converts is slight is altogether mistaken. According to Government records in 1905, it was shown that whereas there was one criminal Hindu in 447 of the population, there was found only one in 2,500 in the Christian community. The estimate has been made that "if all the people in the Madras Presidency were Christians there would be 12,000 criminals fewer every year and most of the gaols might be shut."

It might be supposed that the movement towards Christianity among the outcaste people of the Telugu country would affect themselves alone, and would not be a means of drawing in other people of higher caste; but, as a matter of fact, the case is otherwise. Here is a recent report from a S.P.G. missionary who has been working among the higher caste people—"It is a noticeable fact that wherever the Mission has worked longest, and wherever the caste people have come into more direct contact with the working of the Mission, the Sudras (farmers), and in some cases even higher caste people, are more willing to hear us and appreciate to a greater extent our endeavours to help them both physically and spiritually. These are beginning to understand that Christianity is not only a religion of love, but that it has an inherent power to change the heart of man."

Mass movements among the outcastes and corresponding movements among the higher castes are going on in the area worked over by the C.M.S., to the north-east of the S.P.G. area, and in the districts to the west, in which the London Missionary Society has its field. The Bishop of Madras is fully justified in looking upon the Telugu Missions in his diocese as being among the most important in the whole of India. There seems to be no limit to the desire of the outcaste population for Christian instruction.

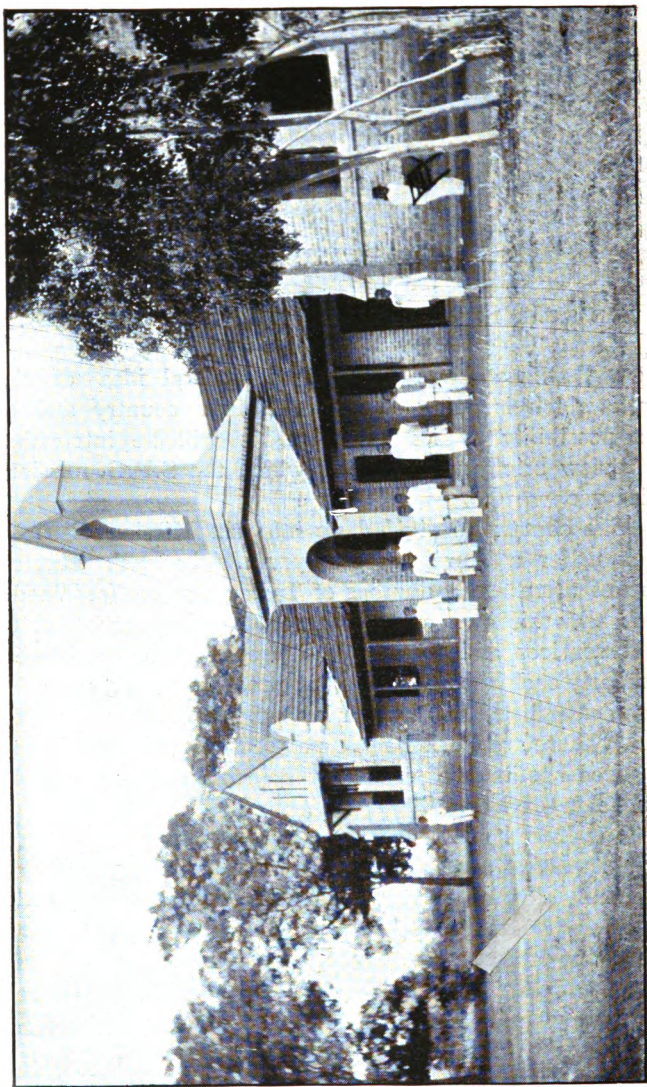
CHAPTER VIII.

THE S.P.G. IN THE TELUGU COUNTRY (*continued*).

NOW that we have obtained a general idea of the work which is going on in the Telugu country and of the possibility of its extension, it will be interesting to review briefly the agencies which the S.P.G. missionaries use.

The country is divided up into six Mission districts, each under a European clergyman. In each Mission district there are a number of Indian pastors (ordained), each with his own central church, but moving about to hold services and instruct the people in other villages. Similarly each set of villages is provided with a catechist (lay evangelist), and as far as possible each village in which there are Christians or people who would like to be baptized has its own teacher, who instructs young and old and holds services.

The difficulty is to provide a sufficient number of well trained pastors, catechists, and teachers. The plan which has been adopted to meet the need is to have a central institution for the training of those scholars in the Christian schools who seem most likely to develop into earnest and useful agents. Such an institution has been established for some time past at Nandyal. It was opened in October, 1884. The first buildings were constructed with mud walls and thatched roofs, but in 1901, by the kindly aid of



TUE HIGH SCHOOL, NANDYAL.

a member of the Civil Service and with help from S.P.G. funds, permanent buildings were provided, and in 1905 a church (the Church of the Holy Cross) was built to serve as a college chapel and as a parish church for the town. Arrangements are made by which each scholar is taught all that he is capable of taking in, and according to his capacity is made fit for the office of teacher, catechist, or pastor. A grant from the Pan-Anglican Thanksgiving Fund has made it possible to erect other necessary buildings. As an instance of the care which is taken at Nandyal to train those who are to become pastors on sound lines it is interesting to find that the course which has been arranged for them is conducted in two languages. The members of the class study in English and reproduce what they have studied in Telugu. It is expected that by this means they will have access to some of the best modern theological thought, while at the same time the fact that they will have to minister to congregations in Telugu is kept fully in view.

In each of the Mission districts there are boarding or day schools, or both, for boys and girls, the schools numbering over 200 and the scholars over 3,800. The bulk of the scholars are Christians. The boys who are under instruction very greatly outnumber the girls. In regard to the boys it cannot be said that the results of their education have so far been brilliant. Account has to be taken, however, of the drawbacks, unpreventable so far as the Mission is concerned, which lie in the boy's way. A visitor to the schools might remark on the disproportion between the age of the average boy and the standard of the class in which he is. That is only a symptom of the boy's difficulties. He comes, it may be, from a home in which father, mother, and perhaps all his relations are illiterate, and where any sort of encouragement



SOME OF THE COMMUNICANTS AT NANDYAL.

to learn is absent. There is no idea of the advantage of beginning young; on the contrary, as the wage-earning age is low, as soon as he turns six or seven he begins to go out with the cattle of the village and thus earns a little grain or some coppers. The temptation to such poor people to break into the time that he ought to be at school is great. If by some means he gets on and is taken into a boarding school, then only his regular education may be said to begin. By that time he is probably nine or ten years old. Whether heredity is to be added to the adverse forces it is difficult to say, but boys from those classes in India which in past generations have been educated, such as Brahmans, usually surpass the others. It is difficult, however, in estimating this fact, to eliminate the effects of early training. The tradition of study in a boy's family puts him in a position of advantage. Nevertheless there is no doubt that the intellectual standard of the Christians is rising, and we may hope that only two or three generations of progress like the present will be required to wipe out whatever handicap at present exists.

A few words are needed to give our readers some idea of the religious teaching given in our schools. In the village schools the teaching is necessarily of the simplest kind, and is mainly given through the short collections of Old Testament and New Testament stories published in Telugu by the Christian Literature Society. In the boarding schools these books continue to be used, but in the higher classes the children are taught direct from the Bible. They also learn the Church Catechism by heart. In the High School the syllabus of religious teaching is a progressive one extending right up through the school.

By the time a boy has passed through the six forms, he has been taken through most of the historical books of the

Old Testament, the Gospels, the Acts, and several of the Epistles of the New Testament, and a considerable part of the Prayer Book. Religious instruction occupies one hour



TWO POETS, MEMBERS OF THE EVANGELISTIC BAND.

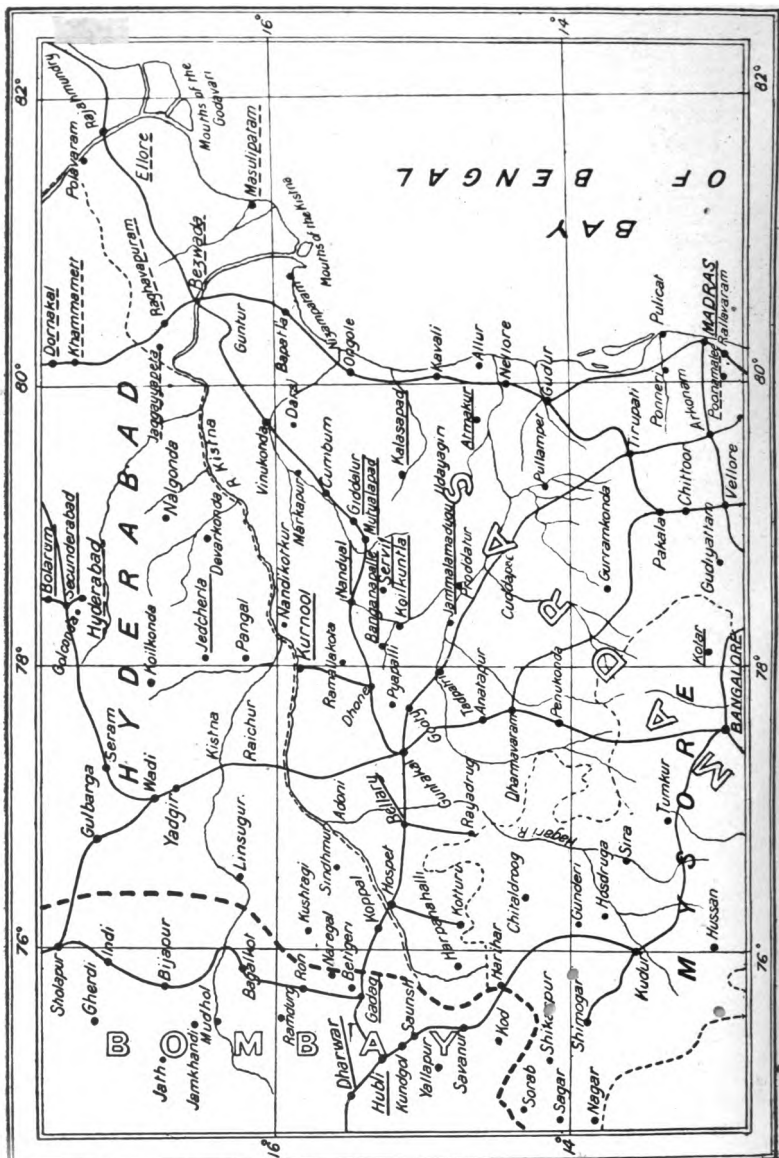
daily. In Forms I. and II. it is given in Telugu ; in Forms III. and IV. partly in Telugu, partly in English ; and in Forms V. and VI. wholly in English. Altogether it

may fairly be claimed that this side of the boy's education compares well with that given in the schools of England.

The course of instruction given to the non-Christian boys is easily explained. The Nandyal Primary School may be taken as an example. The teaching throughout the Primary School is given from the collections of Old and New Testament stories mentioned above. In the lowest classes Christian and non-Christian boys are taught together. But in the rest of the Primary School and throughout the High School non-Christian boys are taught separately from Christian. In the High School in every form the material for study consists of one Old Testament book and one Gospel. Instruction lasts for one half-hour a day.

And now let us consider what is being done for the education of girls. There are a large number of girls in the village schools, and these are almost all Christians. All the schools are open to both boys and girls, and by the Church rules Christian girls are bound equally with boys to attend school. Still, excuses for absence are more easily accepted for girls than for boys. In 1910 there were 809 Christian girls in the day schools, a number which exceeded that of the non-Christian boys (733). The Christian boys numbered 1,465.

There are also the girls in our boarding schools to be considered. These schools were started early in the 'nineties, their primary object being to secure educated wives for the superior agents of the Mission, as experience shows that it is undesirable for teachers to have illiterate wives. It is a rule of the Mission that a teacher shall marry a person educated up to the second standard at least, and a fine is actually enforced if the rule is infringed.



Another rule lays down that no person may be recommended for Holy Orders whose wife has not had an education in a Mission boarding school or its equivalent. This rule was made by the late Bishop of Madras. Such conditions create a demand for education, and with the object of meeting the demand two schools were started—one at Mutyalapad, moved later to Nandyal, the other at Kalasapad. Of the two, the school at Kalasapad is the larger. It has provision for forty-five girls. Considered as a girls' school it is very incomplete, as it is merely a part of the boys' school. At the opening of school every morning the girls take their places in the classrooms with the boys. With the exception of two subjects which are taken outside the school they are taught entirely by masters. These two subjects are drill and sewing, which are taken by wives of teachers. The Government inspector of the boys' school pronounces a verdict once a year on their needlework!

The girls, however, occupy a boarding house separate from that of the boys, and are under the charge of two matrons. These matrons are elderly widows of good character, but possess no learning, and are appointed to supervise the girls' clothing, feeding, and sleeping arrangements and generally to superintend the girls during the whole time that they are not in school. For remuneration they receive their food and some clothing, and 2s. or 3s. a month. The weak point in the girls' boarding school is the lack of women's influence. The schoolmasters' wives have no official position in the school, and the sewing and drill mistresses see the girls for only a short time in the day; nor can the matrons be expected to exercise the kind of influence that is wanted. For years past the strongest spiritual influence has been that of the Rev. John Appavu, who has lived on the spot and, in an informal way, has controlled the school.

Of the results, some that are external can be reckoned up. A certain number of girls pass the Primary Examination, which represents a positive gain in the shape of ability to read and write well. But from that point, when they are at a stage at which it would be most useful to go on, their education ceases. An attempt was made at one time to carry their education further, especially in the direction of domestic economy ; but this was a special effort and



BIBLE CLASS AT NANDYAL.

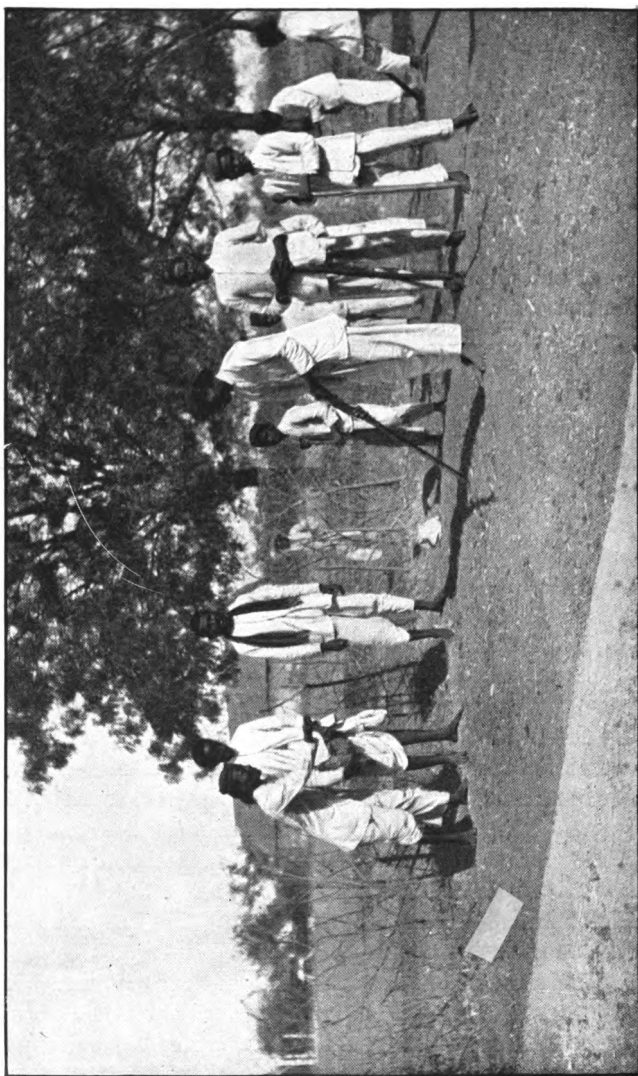
no permanent provision has been made for it. Still, even with the amount of learning that the passing of the Primary Examination represents, the girl has got something of permanent value, and her usefulness, especially if she marries a teacher, is definitely increased.

It is lamentable that education for their girls is so little valued by the majority of the people. The chief reason

for this is that it seems to lead to so little. The children are not only taught, but fed and clothed at the boarding school, and the charge for all this is nominal—in many cases being only 2d. a month. Yet even so, the parents are unwilling to give up the scanty fruit of the child's labour, which represents to them so much palpable gain. Their indifference begins, indeed, at an earlier stage than that of the boarding school, for at the village schools the attendance of girls is much more difficult to secure than that of boys. Parents are anxious to get their boys into the boarding schools, for if the boy can only get through one of the schools, pass the Primary, and be sent on to Nandyal he is almost certain to develop into a teacher. That means a steady income and much prestige to his family. But there is no such prospect before girls, and therefore there is little competition for places in the boarding school. When the girls come it is commonly at the late age of ten or eleven, and they have then to be put into the lowest class just above the infants, as they are from two to four years behind the boys.

On the other hand, after they come their progress is unmistakable, nor is their progress only intellectual; the girls learn reverence in church, tidiness in their habits, neatness in their dress, refinement in their manners, and the effects of the school are seen in many other ways. If, as often happens, the schoolgirl becomes the wife of a teacher with superior intellectual and social advantages, these results are seen very clearly, for she becomes one of the elevating influences of the new life that has come with Christianity into the village.

In addition to the regular work of teachers, catechists, and pastors, directed by the English missionaries, work of a very useful kind among the higher castes has been done, in one Mission district, by an Evangelistic Band, similar to



KING'S MESSENGERS GARDENING AT NANDYAL.

those employed in the Tamil districts. There is need for such a Band in each Mission district and for a great increase



A. K. M. SECRETARY.

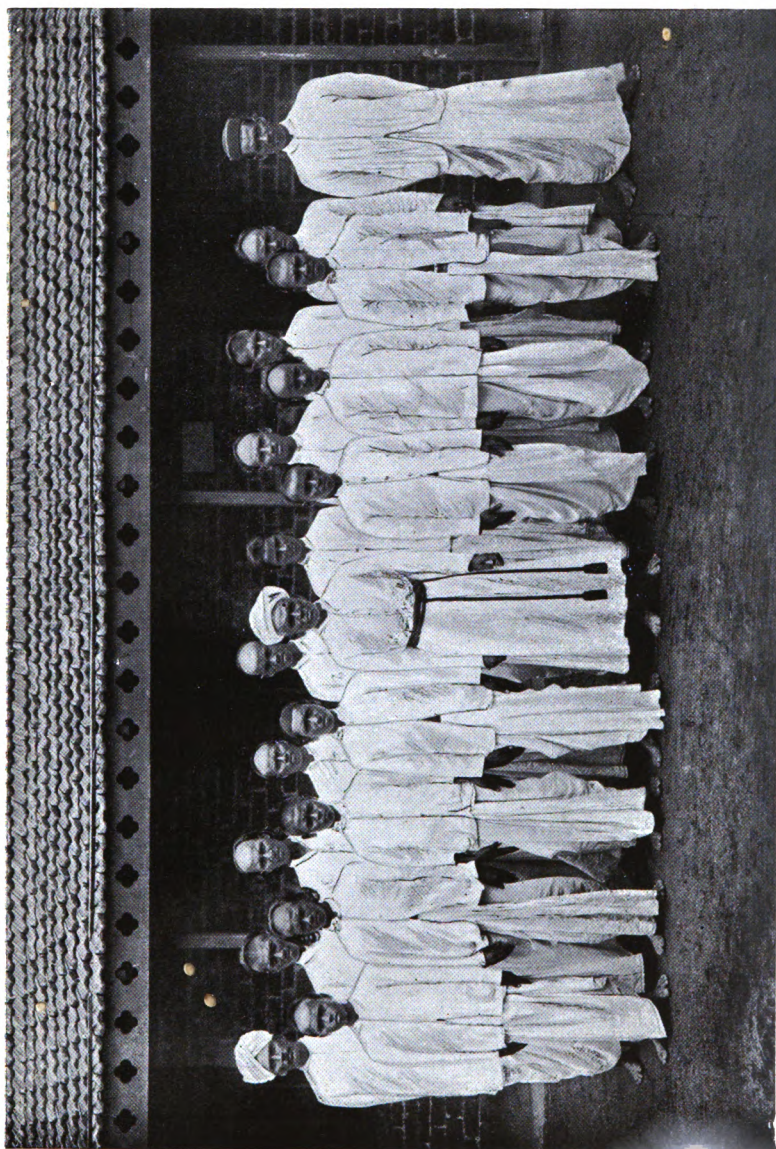
in the regular staff. Numerous villages have at present to be denied instruction because there is no one available to teach the people. It is only in quite recent years that the S.P.G. has been able to organize work among women. Now, however, lady missionaries have begun to train Biblewomen for such work, and it is hoped that good progress will be made. In the Telugu country, as elsewhere in South India, the acceptance of Christianity must largely depend upon the creation of a missionary spirit among those who have become Christians. The seed necessary to produce such a spirit is being sown at Nandyal by means of a branch of the King's Messengers' Association, so well known in England, and through the Evangelistic Band already mentioned.

The S.P.G. has not been able hitherto to open a regular hospital in the Telugu

country. It has, however, established three dispensaries at important centres. Here the religious character of the medical work is kept always in view. The dispensary is an auxiliary to the preaching of the Gospel. The hospital assistant and the compounder are Christian teachers. The official title of the former is "medical evangelist." The missionaries endeavour to make all understand that the work of healing is one of the fruits of the Christian religion, and through it to give them a knowledge of religion. For this reason teaching is given daily to the patients, generally as a preliminary to their treatment. At such times the broad principles of the Christian faith are explained. The teaching is given either by the hospital assistant and the compounder, or by some other Christian agent who attends for the purpose. The early morning is the great opportunity for this work, for it is then that the greatest number of patients are gathered together. Though the dispensary is open again in the afternoon to patients, they are not then to be found in such large numbers. In addition to the work at the dispensary itself, the staff at regular intervals make short tours in the neighbouring villages, and, as opportunity offers, they preach and give medicines and advice.

The long distances that patients come to be treated and the thank-offerings they sometimes leave (for the treatment is free) are proofs of the wide recognition of the good done by the dispensaries, and of the appreciation of it by the patients themselves.

The Telugu Mission has a system of Church government peculiar to itself. This system is not so democratic as that which has been recently adopted for the Tamil districts of the Madras Diocese. Powers which, in the Tamil districts, are given to the Central Church Council are here retained in the hands of the superintending missionaries, acting



together as a Central Committee. For the present such an arrangement seems to be necessary; but no doubt, as the intelligence and power of self-government of the Telugu Christians develop, the European missionaries will gradually stand aside. Already each pastorate has its own committee and each district its own Church council, and on these the Indian clergy and laity are well represented. Disputes between Christians and charges of misconduct are, as far as possible, settled by Church courts. If the charge proved against anyone is so grave as to deserve excommunication the finding of the court is sent to the Bishop for his orders, and the final order on any petition for readmission to the Church must also be pronounced by the Bishop. By these means a most salutary discipline is maintained.

Notwithstanding some mistakes in the past the Christians of the Telugu Mission are now being taught the duty of self-help. This teaching begins at an early stage. Before the people of a village can be received on the list of catechumens the rule is that they must provide a chapel and a teacher's house—in other words that they must contribute either in money or in kind, and in labour. When congregations of Christians are formed their weekly offertories go partly to the relief of the poor and partly to the support of the church. These offertories are supplemented by a Church levy of a penny or more a month from each family. A rule has been made by the S.P.G. that no grant will be made to a Mission district unless one-third of the salary of all pastors and one-fifth of that of all schoolmasters is raised locally. The latest reports show a very considerable increase in local contributions.

Complete self-support, in the sense of entire independence of aid from abroad, will perhaps be possible only after the conversion of a richer class of persons than the present

Christians. But it must be admitted that, especially in the support of their own poor, they have made a good beginning. No one who has seen the self-denial of those who, having little more than the bare necessities of life, still contribute to the needs of poorer brethren and to the support of the Church, can doubt that these poor Christians give as practical proof of their generosity as



A MISSIONARY'S ENCAMPMENT IN THE TELUGU DISTRICT.

many of us, whose gifts, if larger in bulk, are not larger in proportion to our means.

Christian Missions in the Telugu country have a grand future before them. People who were sunk in darkness and ignorance are being raised into the position of a self-governing and self-supporting Church. Their influence is spreading far and wide, not only among those of their own

kith and kin, but among their neighbours of the higher castes. God the Holy Spirit is opening the hearts of the people both in the Telugu country and all over South India to receive the Gospel. He calls upon us all to aid Him in His work. It is He Who put it into the mind of Christian men in England to establish the venerable Society, now 213 years old, to do a great work for the Church of Christ in India and throughout the world. May this brief survey of the work of the S.P.G. in one small, but very important, part of its field be an incentive to us all to do our very best to support it by prayer, by alms, and by personal service!

Since the above was written news has been received that seven of the senior catechists, who had been carefully prepared in a class by the Rev. G. Hibbert-Ware for two years, have been ordained by the Bishop of Dornakal.

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